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Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (❀), and Mrs. HARRIET E. BEECHER STOWE (H. B. E. S.), are stated contributors.

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EDITORIAL CORRESPONDENCE.

MR. THOMPSON'S LETTER ON THE COPTS.

[Continued.]

ON THE NILE, March 7, 1853.

To the Broadway Tabernacle Church.

But Christianity, though decayed and withered in the land of Egypt, is not yet extinct. It is an interesting and a most significant fact, that, notwithstanding the persecutions they have endured from pagan emperors and from Mohammedan kings, nearly all the original stock of the country that remain at this day are nominal Christians. These are known as *Copts*, and they claim to have preserved intact the blood of the ancient Egyptians, through all the changes of their country;—a claim not without reason, since neither the Persians, the Greeks, nor the Romans supplanted the original inhabitants of the country, and since religious prejudices have been a barrier to the intermarriage of Mohammedans and Christians. The Arab tradition is, that Copt was a son of Mizraim—the second son of Ham, who built Egypt—and that, having wrested from his brothers their share of the patrimony, he gave his name to the whole country. The Arabs now call a Copt *Gupt*, and Copts *Guptei*, from which Egypt and Egyptians are easily derived. Though speaking the Arabic, the Copts also sustain their original language, which has marked affinities with the Hebrew, and with the whole Shemitic family. Thus the *Zoan* of the Scriptures, called *Tanis* by the Greeks, and *San* or *Zan* by the Arabs, is called *Gasis* by the Copts; the *Ham* or *Khem* of the Hebrew Scriptures, is Chem in the Coptic; the ancient *Syens* of the Scriptures, now the *Assuan* of the Arabs, is in the Coptic *Souan*. A version of the Scriptures was very early made in this language, manuscript copies of which I have seen in the Coptic convents and churches.

If I could step for a moment into my study, I could give you the precise points of distinction between the Coptic and other Oriental churches; but with the miniature library of a traveler, I am obliged to trust to memory, and to the casual allusions of a general hand-book of Egypt, aided by such observations and inquiries as I have been able to make upon the ground. I would premise that in the city of Cairo there are about 60,000 Copts, out of a population of 200,000; and from what I have seen of them in the towns and villages of the upper Nile, I should think that there are as many more scattered through the country, equal in all to one-fifteenth part of the whole population. The religious condition of so numerous a body of professed Christians is of itself a matter of interest, apart from their relations to the Mohammedan population around them, and to the future evangelization of their own country.

I would remark in general, that both in their ecclesiastical organization, in their doctrinal belief, and in their church usages and mode of worship, the Copts have departed far less from the New Testament than have the Roman Catholics. The government of the Coptic church is Episcopal. Its head is a *Patriarch*, who is elected from among the fathers of one of the principal monasteries, and who now resides at Cairo. In this respect the Coptic church corresponds with the Greek, Armenian, Nestorian, and other Oriental churches, which have never acknowledged the supremacy of the Pope. The Abyssinian branch of the Coptic church is under the superintendence of a *mutrán*, who is now the only dignitary of that name, and who at his death is succeeded by another from Cairo, appointed by the Patriarch, and sent *in chains* to his see, in token of his dependence upon the head of the church.

Besides this Patriarch and the mutrán, I cannot learn with certainty how many other persons now exercise Episcopal functions in the Coptic church. Indeed, I was informed by a priest in one of the villages on the upper Nile, that there is but one bishop in the church—meaning the Patriarch at Cairo. This must be owing to the reduced numbers of the Copts since the time when Egypt was divided into several sees, with an archbishop at Alexandria under the Greek Patriarch at Constantinople. I believe, however, that there is a Coptic bishop at Osiook, and I presume there are others in other chief towns.

Next in rank to a bishop is the Superior of a monastery, called a *Commos*. "Each community of monks is governed by a Superior; some of the monks are priests, with the title of father, and the rest lay brethren." The monks are not permitted to marry, nor is a female permitted to enter the walls of a monastery even as a visitor. A widower, however, if he is determined to abide in that condition, may be received as a member of the community. Priests not under monastic vows are allowed in the Coptic, as in the Greek and the Armenian churches, to marry *once*; and in the convents, where the priests are not monks, but seculars, the inmates are of both sexes. Of course the convents are open to lady visitors.

It is said that the number of monasteries and convents in Egypt and its deserts formerly amounted to 366, some of which had numerous inmates, and in connection with their founders or their superiors, enjoyed a world-wide reputation for learning and for sanctity. Gibbon mentions fifty in the Natron valley alone, on the confines of the Lybian desert, to the north or west of the Delta, in one of which "the ambitious Cyril passed some years, under the restraints of a monastic life." Now there are but four monasteries in that valley, which contain, in all, only about seventy-five inmates; there is a fifth at Gibel Koskran, in upper Egypt; and there are two in the eastern desert, near the Red Sea, which are all the monasteries proper remaining in the country. The "monastery of St. Anthony," in the eastern desert, about eighteen miles from the Red Sea, has a historical reputation from the name of its founder, and since the Patriarch of the whole Coptic church is now elected from among its fathers, it may be considered "the principal monastery in Egypt." I much regret not being able to visit it, but the excursion would require at least ten days by camels, though the distance is only seventy-five miles from where I am now writing. It probably presents the best specimen of a Coptic community, and with its respectable library, its well-kept and fruitful garden, and its grand scenery of the mountains, the desert, and the sea, the most inviting picture of monastic life.

The *convents* of Egypt have also greatly decreased in number and in importance. Of these there are three at Cairo, and two at old Cairo near by, one at Alexandria, which pretends to possess the head and body of Mark the evangelist, notwithstanding their alleged removal to Venice; and some twenty or more on the upper Nile, together with some half a dozen in the Fyoom and the Oasis of the Lybian desert—once the abode of thousands of Christians. In some of these convents, ignorance and superstition have usurped the place of whatever of learning and of piety they may once have possessed. A painful illustration of this which I had on going up the river, is repeated at this very moment, as we are sailing down under the brow of the Gebel e Tayr. On the top of this bald, rugged mountain, some two hundred feet high and half a mile in length, is a little mud-brick building known as the convent of "our Lady Mary the Virgin," which is occupied by about thirty Copts belonging to some order of mendicant friars. Whenever a boat appears in sight, the whole body turn out and line the brow of the mountain to hail it for charity, while two or three of the number clamber down the steep face of the mountain, and throwing off their black gowns and cowls, swim out to the boat to receive alms. How sad a representation of Christianity is made to a Mohammedan crew, by two or three great stout men, with shaven heads, sitting stark naked on the side of the boat, shivering with cold, and whining, "an a *Christian* yo Ha wager," "I am a Christian, O traveler." If you give them a few coppers they stuff these into their mouths, and if you give them bread they poise this upon their shorn crowns, and swim back to the mountain. They seem to have a great passion for empty bottles, which I suppose they sell at a neighboring town. I learned from one of them that they have in the convent a copy of the Scriptures, but that few of them can read, and that they have prayers five times a day. One feels moved to give something to such pitiable objects, and yet that is a questionable charity which goes to countenance and sustain that system of "pious" mendicancy which has cursed the Christian world in Europe and throughout the East; and especially to countenance a set of Christian loafers in the presence of Mohammedans who despise these, though they have their own swimming saints who come out for a recompense to bless the boats. Going up the river I was betrayed into this questionable charity, but this morning, remembering the Apostle's injunction that "if any would not work, neither should he eat"—an injunction aimed against the whole tribe of religious loafers—I felt that the application of a rope's end to the tawny backs of these mendicant "Christians" by a Mohammedan sailor, was about the reception they merited. The sailors are always forward to show their contempt for this amphibious species of Christians. The convent has attached to it a fine piece of ground on the opposite side of the river—the gift of the Pasha—and from this and the charity of travelers, its inmates supply their physical wants; while from their eyrie nest, about which the eagle hovers, overlooking the desert upon one side, and on the other the river and the plain, they have prayers read five times a day for the growth and comfort of their souls. To an imaginative, and possibly to some phases of a contemplative mind, this may appear to be an inviting form of religious life. But there is nothing in the New Testament to warrant such a life. When the Savior gave himself to retirement and prayer in the mountains, he was leading an out-door life, and he took the night for this purpose, in order that he might be strengthened for the labors of the day among the multitude. He did not renounce his labors for the sake of solitude, but sought solitude as a brief refreshment from, and preparation for, the work that his Father had given him to do. Christianity is made for active service in an active world; and while the life of the Christian, in its inmost springs and sources, is hid with Christ in God, and is fed by unceasing communion with its source, it is not a life hidden from the view of men in mountain cavities and monastic cells. Even prayer becomes an empty form, when the observance of this as a speciality would separate one from all the duties of social life, and from all practical sympathy with humanity.

I would fain hope that the convent just referred to exhibits the least favorable specimen of the religious orders among the Copts. Travelers who have visited them in other convents, speak of their communities as being simple-hearted and well-disposed, though often ignorant and superstitious. The convents and their precincts abound in rude pictures of the apostles and saints, with crosses and other emblems. St. George is their tutelary saint, who is represented on a white horse, contending with a green dragon. At the Copt convent at Birbeh, on the upper Nile, this saint sometimes represents a Moslem sheik destroying the infidels—a device of the priests to save their church from outrage in times of Moslem persecution.

Mr. Stephens, the American traveler, who visited Egypt seventeen years ago, thus describes the Copts as he found them at Esúe, on the confines of Nubia. "The priest was a swarthy, scowling Arab, and looked more like a robber than a pastor. He followed us for backsheesh, and attended by a crowd of boys, we went to the house of the bishop. This bishop, as he is styled by courtesy, is a miserable looking old man; he told us he had charge of the two churches in Esúe, and of all the Christians in the world beyond it to the *south*. His flock consists of about two hundred poor wanderers from the true principles of Christianity, and knowing it only as teaching them to make the sign of the cross, and to call upon the Son and Virgin, and a long calendar of saints."

He also describes a visit to a convent upon the borders of the great Oasis, where over the great altar in the chapel were "four pictures of St. George slaying the dragon." He here witnessed the vesper service, conducted by one priest in the presence of three spectators. The priest was attired in "a dirty white gown, with a large red cross down the back," and "was assisted by a dirty, ragged, bare-footed boy, who followed him round with a censer of incense, vigorously perfuming the church from time to time, and then climbing up a stand, holding on by his naked feet, and reading a lesson from the thumbed, torn and tattered leaves of an Arabic Bible. The priest," he adds, "went through many long and unmeaning forms, which I did not understand, but I had seen things quite as incomprehensible to me in the splendid cathedrals of Europe, and I joined, so far as I could, in the humble worship of these Egyptian Christians." Both the bread and wine of the sacrament were offered to all present. The priest was "very ignorant, weak, and of great simplicity of character"; he fasted fifty-six days in Lent, instead of forty-six as the Roman Catholics do, and took a special pride in St. George and the dragon.

Sir Gardner Wilkinson describes the monks of the Natron valley, who till a recent period elected the Patriarch of the Coptic church, as "ignorant even of the history of their church," and "little interested about the ruined abodes of their predecessors." At the "White monastery," near Ekhinyen, a large building of hewn stone, dating from the time of the Empress Helena, he found the usual representations of St. George, one of which a little worldly wisdom had here also transformed into a Moslem shekh.

But enough of the convents and monasteries of the Copts. These native Christians appear to better advantage in their towns and villages. The monasteries and convents were built for seclusion; and frequent persecutions have converted them into virtual fortresses, whose inmates live in fear of predatory Arabs, and in suspicion of strangers. But in the villages, the Coptic *people* are open and free, and with all their superstitions, give marked evidences of their superiority to their Moslem neighbors. Some villages on the upper Nile are inhabited almost exclusively by Copts, while in others they form a considerable part of the population. Near Cairo is a Coptic village known as "the Convents"; a town once built by them opposite Minieh is now deserted, but there are many Copts in Minieh itself, a place of extensive sugar factories; farther to the south, the villages of Bijadúh and el Korsayr are inhabited by Copts, and much of the intervening district, on both sides of the river, is cultivated by them. And here I can fully indorse the remark of Mr. Wilkinson, that "in examining the fields, particularly about Bijadúh, one is forcibly struck with the superiority of the Copt over the Moslem fellah (peasant), all that relates to irrigation being much better managed there than in other parts of the country." In walking through the villages of this district one is struck also with the superior style of the houses, the better arrangement of the streets, the general aspect of comfort, and the marked civility of the people. Still farther south, the large town of Manfaloit, once a bishop's see, numbers some two hundred Copts, with priests and a church, and Osiout, the capital of upper Egypt, near which the hermit John resided, is now, I believe, the residence of a bishop. The dark turban of the Copt is seen frequently in its streets, and sometimes graces such perfect features, such soulful eyes, and a complexion so rich and beautiful, as to realize the poetic ideal of the human face divine. Girget, the former capital of upper Egypt, was founded by the Copts, and was named from their patron saint *Girgis*, or George. This town had formerly "the largest and most opulent monastery" in all Egypt, "inhabited by upwards of two hundred monks, who possessed much land in the neighborhood. They supplied food to all travelers; and so great was the amount of their revenues, that they annually sent a large sum to the Patriarch of Cairo, to be distributed among the poor of their own persuasion." These monks were swept away by the plague, after which their property was seized, and now but about thirty occupy the reduced establishment. Many Copts are here met in the streets, but a considerable number have been perverted to the Roman Catholic Church, of whose operations in Egypt I shall hereafter speak. At Negádeh, near Thebes, are twenty-five hundred Copts, with two churches and a convent.

In all the towns and villages where they are found, the Copts appear well dressed, intelligent, industrious, and in all respects superior to the great body of the population. Indeed, I do not remember to have seen a beggar among them. Many of them can read and write, and their children are generally taught in both the Coptic and the Arabic languages. The children write with ink upon plates of sheet tin, and I have seen some very pretty specimens of their penmanship, the lines running, as in all Oriental languages, from right to left. The fact that the profession of Scribes is almost universally in the hands of the Copts, shows their superior education; though Mr. Stephens styles this an "inferior, if not degrading profession." I am surprised that an American should place a respectable clerk, who can read and write, below a conceited official who can do neither. To me the fact that the Copts are so generally employed by the Moslems to keep their accounts, and to do whatever writing they may need, is very far from stamping them as "a race of degraded beggars, lifeless and soulless," . . . "living as slaves in the land where their fathers reigned as masters."

At the large sugar-factory belonging to the Pasha, at Minieh, I noticed that all the secretaries, or book-keepers, as we should call them, were Copts, while most of the other employees were Mohammedans. The Copts were evidently put at the head of the establishment because they were the only persons competent for such a post. Each scribe wore in his girdle a long narrow brass box, or shaft, terminating at one end in an inkstand, and filled with sharpened reeds. This no doubt answers to the "writer's inkhorn," which Ezekiel mentions as carried by the side or upon the loins; and is certainly a more honorable badge than the short-sword and the horse-pistol of the Janisary, worn in like manner in the girdle.

At another factory belonging to the government I saw a Coptic scribe seated on the ground, with a number of Mohammedan workmen about him, whose names he was calling in order to pay them their wages; and at other places I have seen a Copt wearing an ink-horn, summoned when a little writing was to be done,—for in Egypt the writer hangs out his sign from his girdle. The instruction of the children of Mohammedans is usually confined to learning by rote a few precepts from the Koran, and hence there are not many of those who can use the pen. The fact of the employment of Copts as scribes has been favorably noticed by other travelers. The "Mission of Inquiry from the Church of Scotland," which passed through Egypt some ten years since, on their way to Palestine, allude to it in their journal in the following terms. At El Arish, they say, "the governor was interrogating a native Christian who stood by. This man was a Christian Copt. He told us in broken Italian that he was rejoiced to meet us, because, being almost the only Christian in the place, he is much despised. He wore a writer's inkhorn by his side, which intimates that the person is so far superior to the generality that he can at least read and write. At our request, the Copt took out his reeds and wrote very elegantly. On one of his arms he showed us the figure of Christ on the cross, and the Virgin Mary, punctured, apparently, either with *pinna*, or gunpowder." I have frequently had Copts show me the same sign.

Many of the Copts, like the Armenians in Turkey, are wealthy merchants. It is the testimony of Polybius, who visited Egypt in the second century before Christ, that the native Egyptians were "a keen and civilized race"; and two thousand years of oppression under foreign masters have not wholly effaced these traits. The Copts are still "keen and civilized," in comparison with Egyptians who have sprung from an Arab or a Turkish stock. A few examples will illustrate their present commercial position. In Egypt the same system of customs exists as in France; not only are duties levied upon foreign imports on entering the country, but an additional tax is levied upon goods brought into the principal cities. There is a tariff between Alexandria and Cairo, as well as between Alexandria and the rest of the world. The duties for Cairo are collected at its port of Boulak, and "the whole are farmed by some wealthy Copt or Armenian merchant." The ability to assume such a responsibility argues much wealth among these Christian merchants. The Copts occupy a separate quarter in Cairo, and have some valuable shops in the bazaar; some of their houses are said to be fitted up in a very comfortable manner. At Menzaleh, whose lake affords the principal fisheries of Egypt, the whole business is farmed from the government by some wealthy "Christian speculators"; and every morning "a Turkish overseer and a Christian scribe" repair to the spot where the boats discharge their cargoes, to take an account of each and to pay the fishermen. Here, again, no small capital is needed, but it seems the native Christians have both the capital and the enterprise for such a business. In short, where business tact and enterprise are required, and where business thrift is evidenced, the difference between the Copts and their Moslem neighbors is as striking as between the Protestant and the Roman Catholic countries of Europe. The Copts are even now the best race on the soil of Egypt. They are generally of a lighter color than their Arab neighbors, their heads are of a different mould, and their foreheads wear the stamp of higher intelligence.

I cannot doubt that they have been so long preserved a separate people, as tenacious as the Jews of their language and their religion, because of some special design of Providence for the revival of Christianity through them in Egypt and in Ethiopia, and the evangelization of the vast interior of Africa. And I deem it of the utmost importance that a MISSION OF INQUIRY should be sent to Egypt by Christians in the United States, to visit the Copts wherever they can be found, to gather facts respecting their condition, to acquaint them with the condition of the American churches, to revive in their minds the primitive truths of the Gospel and the spirit of the primitive Christians, to introduce among them religious books and tracts, and to encourage family religion and Christian education, and thus to prepare the way for such a permanent mission among these Copts as has been instituted among the Armenians and the Nestorians, and has there been so signally blessed of God. Such a mission should consist of at least two persons, well versed in church history and institutions, as well as in the Scriptures, affable and discreet, shrewd and discriminating, single-hearted and simple-hearted in their devotion to Christ and His cause. One of them certainly should be able to speak Arabic fluently, and one of them should have a knowledge of medicine, and especially of the treatment of dysentery and ophthalmia—the prevailing diseases of Egypt. The practice of medicine in Egypt, out of Alexandria and Cairo, is almost entirely in the hands of barbers and dervishes—a set of religious enthusiasts; but the impression is becoming general among the people, that the *Franks* have a knowledge of all diseases, and are skillful in the treatment of them. We have been repeatedly applied to for medical advice, both by our crew and by villagers, and though our prescriptions have never ranged beyond Dalley's Pain Extractor for wounds and bruises, and a little camphor or red-pepper well disguised in hot water and sugar, for colds and inward pains, they have always worked like a charm! One man, with whose chronic dyspepsia we would not meddle, offered sheep, goats, oxen, anything, for a cure. A judicious physician would pave the way for a missionary teacher; but at first he should not attempt the cure of doubtful cases, for a death under his hands would only exasperate a people so ignorant of science, so strong in their prejudices, and so full of superstitions. A full year should be given to such an exploring tour. Leaving New York in July for Liverpool or Havre, the mission might proceed direct from Southampton or Marseilles to Alexandria, arriving there in September. That and the two following months might be profitably spent in Alexandria and Cairo, and in a visit to the Natron valley; in December the mission could proceed to Upper Egypt, and explore leisurely the valley of the Nile as far as Ethiopia, returning in April. Three or four weeks could then be given to the convents of the Fyoom and of the Eastern desert, and in May the mission could proceed to Damietta, exploring the eastern branch of the Nile; thence to Rosetta and Alexandria, returning to New York in July. But it would be better to give two *seasons* to the work, and to proceed directly up the Nile in the latter part of September, or as soon as the heat abates, extending the tour as far as possible into Ethiopia, and returning to Cairo in April or May. Then a refuge from the heat might be sought at Beirut and Mount Lebanon, where the mission could compare notes with the Rev. Eli Smith and the other estimable brethren there, or at Malta, where a supply of Bibles and tracts could be procured at the depots of the English Societies. In the fall, Alexandria, Cairo, Damietta, Rosetta, and the whole Delta, could be visited under favorable circumstances.

The expense of such a mission of two persons for a year would be,—from New York to Alexandria, say $500. Living in Egypt, principally in a boat on the Nile, say $5–$6 *per diem*. It has cost me about $4 a day, in a large boat, with every comfort that health required. But a small *cangia* would better answer for such a mission, and is much cheaper; and besides, the mission speaking Arabic could dispense with a *dragoman*, or interpreter and commissary, and thus save not only his wages, but at least twenty-five per cent. in all purchases and payments, that being the average loss upon the honesty of this class of servants. With proper economy, two such explorers would get along comfortably at an average expense of $5 a day, making about $2500 from New York and back. They should come, however, prepared to remain, if the way should be fully open, and the churches willing to sustain them. Indeed, I am inclined to think that the way is open without further exploration. And were it not for my responsibilities as a *father*, now two-fold increased, I would waive all other obligations, study the Arabic language, and enter upon the work I am commending so strongly to others. There is no better climate in the world than this, when one learns how to adjust his system to it; there is no place where a life moderated in its earthly expectation could be rendered so serenely happy; and there is no field of labor so fresh and so full of promise. Did circumstances favor, my older and wiser companion would not be behind me in this zeal.

(*To be continued.*)

For the Independent.

MY EXPERIENCE.

MESSRS. EDITORS:—Through the goodness of my Heavenly Father, I was fourteen years pastor of a church, when I left my position, through the solicitude of friends and a public institution, to occupy another station in the church; and I must and will say, in gratitude to Him who upheld and carried me forward, that they were fourteen years of as much happiness and prosperity, of freedom from perplexity and trouble, of delightful intercourse with my people, and successful public labor as a poor sinful man ought to think of or desire in this his earthly pilgrimage. I had no shady side, except as it flowed from my own conscious unworthiness and neglect of duty. My parish was large, spreading over a country town, eight miles by six, with twelve school districts, in which, by turns I preached weekly. I lived plain; dressed plain, but well; mingled easily and freely with my people; usually went everywhere on horseback, which exercise was most pleasant and healthful; rushed to my studies as pastime; loved preaching; was blessed with three precious revivals in which I was permitted to gather in glorious harvests; found happiness in marriages and was not a stranger to it in the sick room and even in bidding farewell to one after another, as they went home to their Father's house; was never much in debt, for I knew what I had to spend, and did not think of spending more; received many kindness from my people; was never, that I recollect, treated with disrespect, but by one man, and his wife and children were so grieved about it that it never depressed me; fought many a hard battle with rum, and let calumny and detraction pass to the wind; and when I left, amid the tears and good wishes of all around me, I felt, as did my family, that goodness and mercy had followed me all the days of my ministry. Nor did I ever think there was anything peculiar in my case. The ministers all about me seemed much in my own condition. We formed a delightful brotherhood, mingling regularly for mutual improvement in a monthly meeting. Now and then, one would be getting into difficulty for lack of common sense or a restless spirit, feeling that he must leave and get into a better position; but I look back upon them as a body of men leading lives delightful and desirable beyond most others; because they were men of culture, piety, engaged in a great and blessed employment, and connected with the people around them by the most endearing ties. And now, in review of the whole, I say to young men of piety, if you want to be happy and useful, go into the ministry. Be not deterred by these bugbear stories about starvation, and calumny, and abuse. Be merchant, and you will have trouble. Be lawyer, and you will have trouble. Be physician, and you will have trials and hardships which clergymen know little of. And I must say, Messrs Editors, that while those who portray the evils and hardships of the minister, may correct some errors in the community and raise some salaries, (as the times demand,) they are spreading a blight over the minds and hearts of your young people for which they will not hereafter willingly be responsible. H——ss.

THE GOLDEN MEAN; OR, WHERE DOES THE TRUTH LIE? No. II.

How far may pecuniary considerations *properly* influence young men in making choice of the ministerial profession? God's word of providence, rightly interpreted, is to furnish the standard for this, as for all other moral decisions. In the written word we find the substance of the matter briefly, yet clearly, indicated; in the course and events of Providence it is treated of more largely.

Our Savior doubtless foresaw that those of his ministers who should procure an earthly substance as an incidental fruit of their labors would be charged with cherishing the spirit of an hireling. Yet he chose the poor of this world for his disciples and apostles, and has unto the present time so ordered it that by far the greater number of all who have *professionally* been preachers of his word have been mostly without worldly means. We may not stop to speak here of the wisdom of this arrangement—to point out the various benefits which might and should flow to the church out of this very fact that she is thus compelled to provide at least in some measure for the necessities of her servants; but it is quite to our purpose here to quote those words of Christ wherein he recognized this arrangement, and settled the question definitely for so long as a professional ministry shall be necessary on the earth. "*The laborer is worthy of his hire.*" And let none curl the lip at the *antiquity* of our argument. It stands so near the command to *preach the Gospel to every creature*, that age could scarcely have invalidated the one, without having likewise abolished the other.

The fervid piety of some of your correspondents has led them strongly to deprecate a hireling or mercenary spirit in the ministers of Christ. We agree with them entirely (the Old Parsonage man agrees with them, we doubt not,) in their horror of this thing. Like them we say, dark will be the day, sorrowful and drooping will be the church, when her pastors shall serve only for the sake of money or of worldly advantages. *But*, do they not fight a man of straw? Because a preacher of the truth claims a comfortable support for himself and those dependent on him from those to whom he ministers, and for whose good he labors, does it *therefore* follow, as your correspondents virtually imply, that he is trying to serve God and mammon at the same time? Because a young man anxious to enter the ministry "has the forecast to count the dollars and cents which a minister may get," *must* it therefore be concluded that he is "a mere hireling in the church, who seeks dollars rather than the souls of men?" Will it be said that *more* than a support was claimed as the right of ministers, in the letters of your venerable correspondent? We think that more than a mere *temporary support*, liable to be cut off at any moment, and almost certain to be when continued illness or the infirmity of age comes on, *might* be justly claimed, but not that it was in those communications. The contrast was between large means of comfort and usefulness in another profession, and certain poverty, nay, absolute want in the ministry; a want which harrasses because it is unnecessary—and which sadly interferes, not simply with the personal comfort, but with the actual usefulness and success of the minister.

To return to our antique quotation, "the laborer is worthy of his hire," we may learn the meaning of this expression by comparing it with 1. Cor. ix. 7–14. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the alt

as soon as they did, or in the expense bestowed upon their houses. Indeed, not to have commenced would have been suicidal to every interest of their church, and it need require no very learned investigation to ascertain whether such churches, who have resolutely gone forward in a most arduous work, encouraged by no friendly voice from abroad, would not be as worthy beneficiaries, as those who have waited till the present time. But to such churches convention could only extend their sympathy and commend them to God.

Their resolution on this point was as follows:

Resolved, That while it is impossible to afford from the fund, appropriated to this state, the requisite aid to our feeble churches that are now in debt for houses of worship, we most deeply and fraternally sympathize with them, and would most gladly extend to them the helping hand.

Forty-four or five churches were reported as having contributed to the general fund, $622 31.

As their disbursing committee, which is a central one, convention made choice of following individuals:

Rev. J. J. Miter, } Milwaukie.
" J. G. Wilson, }
E. D. Holton,
Rev. H. Foote, Janesville.
L. B. Potter, Wauwatosa.

Having adopted the following rules to guide the committee, convention adjourned, each to go his own way, to labor in the great field "in lengthening the cords and strengthening the stakes" of our Puritan church—in extending the cause of our Redeemer.

RULES.

The convention of Congregational churches in Wisconsin, assembled in the city of Watertown, Jefferson Co., June 15th, 1853, adopt the following rules for the government of the committee of distribution to guide them in dispensing the fund, appropriated to church-building in Wisconsin, said fund being eight thousand dollars of the "Fifty Thousand Dollar Fund," raised by the Congregational churches of the united States, in aid of feeble societies of their denomination, in building houses of worship in the following states and territories, to wit:—Ohio, Michigan, Wisconsin, Iowa, Indiana, Illinois, Missouri, and the territory of Minnesota.

1st. The convention accepts and adopts the VIII., IX., X., and XI. rules adopted by the Albany convention, which are as follows, namely:—

"VIII.—No money shall the used for any other purpose than the erection of houses for religious worship.

"IX.—No money shall be applied to aid in erecting any church edifice or place of worship, unless the committee appointed by the state committee shall be satisfied that said church-edifice will be completed free from all debts and encumbrances, and that aid is necessary to complete its erection; nor shall any of the funds thus collected be granted to any church or society for the erection of a house of worship (except in cases which the committee may deem peculiar) unless the available subscription of the church or society, applying for the same, shall amount to at least twice the sum for which they apply.

"X.—No sum exceeding three hundred dollars shall be given for the erection of any one house of worship.

"XI.—Money may be loaned for a limited time, on proper security, instead of being given as a donation, whenever the state committee shall deem this expedient."

2d. No applications for aid to be considered by the committee, except from churches or societies, who have become incorporated under the statutes of the state. (See Ch. 47, Rev. Statutes, p. 265.)

3d. The committee of distribution are leatructed to donate only to societies, whose houses are in process of erection, or who shall hereafter commence building.

4th. Any church or society, applying for aid, shall, in addition to a full statement of their pecuniary means for building their house and their architectural plan—give the name of the church or congregation; the number of communicants and the average number of attendants on public worship; the denomination and size of congregations immediately contiguous, with the distance of their places of worship—the application to be certified to by the trustees of the society, the officers of the church, and two neighboring ministers.

5th. The committee will secure, as far as practicable, on the part of the beneficiaries of the funds, conformity to architectural plans to be submitted to the churches by the New York central committee.

6th. The committee will keep an account record of all applications, and the amount appropriated to each church, and any other record, appropriate to the subject.

7th. The committee shall have power to fill all vacancies, occasioned by resignation, removal from the state, death, or any other cause.

8th. The committee shall report their acts and doings, from time to time, to a convention of the Congregational churches of the state, to be called by the committee, or by the united request of ten churches. In behalf of the convention,

M. Montague, Secretary.

The Independent.

NEW YORK, THURSDAY, JULY 7.

A NEW THEORY OF RELIGIOUS LIBERTY.

A question has been raised in the legislature of New York concerning the church property of Roman Catholics. It seems that the very liberal provisions under which ecclesiastical property is held by and for the religious communities of all other denominations, do not meet the wants, and cannot be made to square exactly with the plans of the Roman Catholic hierarchy. Accordingly the proposal has been made in the legislature at Albany, that the archbishops and bishops of the several Roman Catholic dioceses in the state of New York, holding their places by the sovereign appointment of the court of Rome, and sworn to an absolute allegiance to that power, which may remove them and disgrace them at any moment,—shall be, *ex officio*, each in his own diocese the sole trustee and manager of all ecclesiastical property belonging to Roman Catholics. The plan is that cathedrals, parish churches, convents, schools, colleges, hospitals, lands, stocks, gifts, legacies, everything upon which the priesthood can lay its rapacious hands, within the boundaries of a diocese established and defined by a foreign prince, shall be at the control of a single individual appointed by the same foreign prince and liable to removal always and only at the pleasure of the power that appointed him. The bill which has been discussed and defeated in the legislature, is not before us; but this is briefly the distinctive character of the plan, which was to be enacted into a law at the modest demand of the Papal archbishop of New York and his suffragans of Albany and Buffalo. We have abstained from entering into the discussion heretofore, for while we have been confident that the proposal would be defeated, we have been equally confident that the readers of this journal needed no argument to convince them that such a proposal ought to be defeated.

We must say however that we have been somewhat surprised to find this question treated as a question of religious liberty, in some quarters where better things might have been expected. It is a point of the Roman Catholic religion—so the argument runs—that the bishop is to be the sole trustee of all church property within the diocese; therefore, unless we make a law to aid in carrying that principle into operation, Roman Catholics are persecuted in the state of New York by being deprived of privileges conceded to religious communities of other denominations, and particularly by being cut off from the privilege of having their own affairs managed according to their own notions. We wholly deny the soundness of this argument. It is not a point of the Roman Catholic religion that the bishop shall be the sole trustee of the ecclesiastical property within the diocese or of any ecclesiastical property at all; and if it were, the conclusion does not follow that the state of New York must incorporate that principle into the statute-book.

It would be well to inquire how ecclesiastical property is held in Roman Catholic countries. Surely the Roman Catholic religion is not persecuted in France, in Bavaria, in Spain, in Austria. Nor was it persecuted in England before the reign of Henry VIII. How does a bishop obtain *investiture* of the temporalities of his see, in a country where the government itself is Roman Catholic and is in the strictest alliance with the church, and where all the people are in communion with the Pope? We do not profess to be "well read up" in this branch of jurisprudence, but we are under a strong impression that there is hardly a Roman Catholic country in the world, where the Pope has that power over the temporalities of the church which is demanded for him by his officials in this country, and which so many shallow and short-sighted legislators are ready to concede even against the wishes of intelligent Roman Catholics. If the Roman Catholic people in this country had any voice or influence in the appointment of their own bishops, if the bishops were even elected by the clergy of their dioceses, the case would be materially altered. But even then it would not be true that in order to the complete religious liberty of Roman Catholics the bishop must be made by law the trustee *ex officio* of the temporalities of his diocese.

It is a point of religion with large bodies of people in this country that slavery is a Divine institution. They hold that negroes and mulattoes, even to the lightest shade, are one and all the children of Ham, and that "the cursed race of Ham" are divinely doomed and sentenced to be held as slaves. Indeed there are not a few whose religious faith and practice seems to be almost summed up in this one article. Are those people persecuted—is their religious liberty invaded—if they are not permitted to practice that part of their religion in the state of New York. We ask pardon of the "Lemmonaiders." We had forgotten the existence of that respectable party in this metropolis, when we began the statement of what we supposed every body in these parts would acknowledge to be an absurdity. Strange that, after all the lessons we have had, we should have been for one moment forgetful of the potency of cotton!

But let us try another illustration. Polygamy is a point of religion in Turkey and in Utah. The laws under these two governments are adjusted accordingly. There the religious liberty of the followers of Mohammed, and of the followers of Joseph Smith, is complete. But in the state of New York, and, we believe, in all the other states of the American Union, the practice of that point of Mohammedanism and of Mormonism is not provided for by the laws. Even that distinguished fellow citizen of ou s, the Hon. Brigham Young, governor of the territory of Utah by the appointment of President Fillmore with the advice and consent of the Senate, could not reside within the limits of this state without finding his religious liberty very much circumscribed. He could not marry fifty wives in New York, as he is said to have done in the territory which he governs, without making himself liable to we know not how many ages of imprisonment in the penitentiary. This is a far more serious invasion of religious liberty than the Archbishop of New York has ever yet encountered in our laws respecting the trusteeship of church property.

The corporation of Trinity Church, with the unknown and incalculable wealth which it controls, is bad enough as it is; but how much worse would it be if that corporation were reduced to a single person, and if that sole corporator were appointed by the queen of Great Britain or the emperor of Russia, and were liable to be displaced at any time by a new exercise of the same appointing power. We confess a degree of sympathy with the anti-rent agitation, while we have an unmingled abhorrence for the means and measures which the Anti-renters have so wickedly adopted. We confess a degree of sympathy with the idea of what is called "the land reform"; though we have never seen how that idea could be realized. The experience of ages has shown that the right of property in the soil is essential to the most effective development of a country's capabilities in the way of production; and as the right of property in the soil implies the right of selling, so the right of selling implies that there shall be no needless obstruction in the way of selling it, and that the owner who desires to sell his land shall not be hindered from selling in open market. The American policy heretofore has been to make the sale of land, as far as possible, no more difficult than the sale of personal property; and we doubt whether any scheme of "land reform" will improve upon this principle. This is the principle which permits every poor man to become a landowner by investing his savings in a little homestead which he may sell at his convenience or his pleasure. The same American policy which forbids entails, and which is continually breaking up and distributing great estates—the same American spirit which, when misguided or blinded, breaks out in anti-rent agitations and schemes of land reform—is averse to the accumulation of great estates in the hands of corporations. Most of all does the American policy abhor religious corporations independent of popular influence, with an unlimited power to receive all sorts of property and to hold it with a dead hand that never opens.

There is surely no lack of liberality in the laws of New York and of the other states, so far as we know, toward any form of religious organization. Our Congregational system requires that the people of each separate congregation shall own and control their house of worship with all its endowments. The laws were not made for us; but we do not complain of them, or ask for special privileges. On the other hand, the Methodist system is as unlike as possible to the Congregational. It centralizes everything under the General Conference, as the Roman Catholic system centralizes everything under the Pope. But the Methodists find they can get along with the laws as they are; nor have they asked for any special legislation. Their churches and parsonages are all held in trust for the use only of such preachers as may be sent to occupy them by the authority of the General Conference. *Mutatis mutandis* the same form of trust-deeds would serve all the legitimate purposes of the Roman Catholic priesthood. All that they have a right to demand of the state is a legal provision under which their ecclesiastical property may be held safely for the use of such bishops and other incumbents as may be sent to use it under the authority of the Roman Catholic Church and in communion with its head the Roman pontiff. Such a provision they have already—a provision which is common to them and to all other religious sects and denominations, whether popular or hierarchical, whether Christian or Jewish, Mormon or Pagan, fanatical or infidel.

ECCLESIASTICAL MEETINGS TO BE RELIGIOUS MEETINGS.

The season for large Ecclesiastical Assemblies being in full progress, we wish to say a word or two that it has been often in our heart to say before, concerning the proper *religious* character of such Assemblies. In our judgment, this ought to be far more marked and prominent, especially at the meeting of Congregational Conventions and Associations, than it usually is. *The* feature of such a meeting should be, that it is an eminently instructive, suggestive, and quickening occasion to the hearts of those attending it.

The truth is, that among Congregationalists, there is usually very little 'Ecclesiastical business,' so-called, to be done. It is only when a case like that of Dr. Bushnell occurs, with the agitations that naturally branch from it, that any real discussion is called for in regard to the principles or methods of our church-polity. In general, the talk which is dignified by the name of such discussion, is of the most fruitless, vague and chaffy sort. Acres of it do not contain nourishment enough, of Christian Truth, to feed one humble soul that hungers after righteousness, while it is going on. No other sign of attachment to the great and simple principles of the gospel concerning church organization—as these principles are approximately embodied in the Congregational institutions—has been to us so signal and impressive, as the patience with which good and intelligent men will sit through the most tedious talks about the most barren and thrice-sifted themes in such an 'Ecclesiastical' Assembly, only because they have a vague obronic impression that somehow or other these talks are serviceable to the cause which they honor. But even this is a mistake. They are not serviceable.

They subserve nothing whatever, but vanity and foolishness. Passion grows out of them, not unfrequently; for when neither the mind nor the heart is occupied, passion lies near. The two-moving mill-stones, without grain between them, must grind and tear each other. A man with his belly filled with the east-wind, of talk about nothing, is just in a condition to be arrogant and personal, and pretty soon to be angry. We have seen so much bad feeling elicited between men whose whole difference was technical and superficial, a difference about words and names, and have seen so many others of refined sensibilities, matured knowledge, and large pastoral experience, kept away from the meetings where discussion was so trashy and irritating, and when the labor and expense of attendance were so perfectly fruitless—that we have seriously questioned whether it were not better to give up all such meetings, and simply appoint a Register at some central place to collect and publish statistics year by year, without attempting any general convocation. We have never been in a meeting where the Bear-dance was quite so large and so furious as it seems to be generally in the Presbyterian Assembly. But it is bad enough sometimes among Congregationalists.

But now there *is* a way to make these meetings delightful and memorable; to take from them all that is annoying, and make them centres of attraction to all related to them, and so in turn distributing centres of spiritual force and light to the churches. It is this: to make the themes of Practical Religion constantly prominent in them; to bring into them questions of present and special concernment, respecting the duties which Christians owe to one another, to those of other churches, to benevolent institutions and movements, to the world at large. Bring these in not hastily, briefly, diffidently, as if they had no right at all and were there but by sufferance, but purposely, intentionally, giving them the first place as of right, and making everything else subordinate to them. Let committees be appointed beforehand to consider such questions, and to report the results of their inquiry concerning them; then let the members of the body give their time and strength to the discussion, for the elucidation of principles and the dissemination and acquisition of useful practical knowledge; and the meetings will speedily come to have a character of their own, and a value not to be over-stated. To sum up all in a word:—The great work of the Church in this day is, not to collect statistics of its own growth, though that is well; not to revise and confirm its creeds, though that is well; but TO CARRY THE GOSPEL IN ITS SIMPLICITY, PURITY, AND DIVINE POWER, INTO ALL DEPARTMENTS OF SOCIETY AND OF LIFE; to make it what it ought to be, the sovereign and controlling element in human thought and action. General Ecclesiastical Assemblies are useful just so far as they help to guide and animate the Christians who attend them, or those who are represented by these, in this great work. And so far as they do not, they are useless and dangerous; and inasmuch as they take time and money, they may properly be dropped. Let all good men agree then, in giving them as soon and as largely as possible, the appropriate direction; in elevating them to the proper religious tone.

As apropos to the above remarks, we observe that a question of much present practical importance and interest, was referred by the last General Association of this State to a Committee of three; of whom, we believe, Rev. Mr. Field, of the Oneida Association, is chairman. The question concerns the duty and expediency of Christians 'withdrawing from those who are held to practice or to countenance sin; how far the duty extends,' &c. It is a question of much significance, and the just limitations of the obvious duty it is not perhaps altogether easy to define. We look for a sound and discriminating report on it, and an interesting discussion hereafter at Owego. This is one of just the class of questions that we have indicated.

CONGREGATIONAL LIBRARY ASSOCIATION AT BOSTON.

A circular letter has been sent us from Boston, and doubtless has been widely distributed through the country, setting forth briefly the history and the aims of this new Association. It is not improper that we make our response to it in a public way, especially as that response is of entire acquiescence and hearty approval. We coincide at once and without reservation in the expediency of having a Library at Boston, where shall be collected books, manuscripts, pictures, and even personal memorials (of dress, furniture, &c.) so far as these are attainable, by which may be illustrated the history of the fathers of the doctrine and the polity of New England; and we are exceedingly glad that the enterprise and wisdom of our brethren at the East are likely to secure this beneficent result. It is entirely harmonious with the enterprise commenced and proceeding here. In connection with such a Library, we need at another and more central point an Association for more general purposes; whose aim will be to furnish a sort of Congregational Exchange; to facilitate acquaintance and correspondence between ministers and churches in different parts of the country; to publish, by-and-by, approved tracts on Congregationalism, and an Annual Register; and to bring together brethren from all parts of the Country, at a kind of social and literary festival, during the May anniversaries. This Institution naturally has its centre here, the other in Boston. This will be a General Union, and that a Library Association; and the two institutions will of course move in entire harmony, each helping the other and in no way conflicting with it. Congregationalism will be what it should be, 'not a circle with one centre, but an ellipse with two foci'; and its efficiency will be increased by its enlarged apparatus.

We are sorry to observe the following remark, in the circular of which we have spoken:

"Much depends on a well-chosen *name* for the Association. Your Committee, in the early stages of their inquiry, gave attention to this subject, and adopted the name of the AMERICAN CONGREGATIONAL UNION. This they caused to be publicly announced as having been proposed for adoption by the Association. *But after that announcement, this same name has been adopted by an Association which is in process of formation in New York*, for charitable and other purposes; and now, to avoid confusion, we have thought best to relinquish that, and to propose the adoption of our present name, THE CONGREGATIONAL LIBRARY ASSOCIATION."

The italics are our own, and are inserted merely to point out particularly the remark to which we refer. It is not in point of fact true, that the Association here adopted its name *after* the same had been 'publicly announced as having been proposed in Boston.' The proposition and adoption of it here distinctly preceded such announcement. The name was mentioned and accepted at a meeting in this city on Wednesday morning; and the first public announcement of its having been thought of in Boston came in the *Puritan Recorder* of the same week, which reached here at the earliest on Thursday. It was an obvious case of simultaneous suggestion, as far as the word "AMERICAN" was concerned; but the name "CONGREGATIONAL UNION, for the United States," had been proposed here months earlier, in the very first draft of a plan for such a Union.

The inaccuracy is not great, but there seems to be in it an intimation to the reproach of the brethren concerned in the movement here; and if we are right in so interpreting it, it is certainly unworthy the endorsement of the excellent brother who has signed the Boston letter; more especially as he was here himself, on the Wednesday morning referred to, and must have known the facts, if he had stopped to think of them. We presume the remark is to be explained as an oversight.

A QUESTION ANSWERED.

The *Congregational Herald*, of Chicago, interrogates us as follows:

"Will the editors of the *Independent* say definitely, whether or not, in their opinion, the American Home Missionary Society ought to make the exclusion from membership by the churches where Slavery exists, of those who 'hold and treat their fellow-men as property,' a condition of their receiving missionary aid."

We say definitely, that in our opinion "the American Home Missionary Society ought to make the exclusion from membership by the churches where slavery exists, of those who 'hold and *treat* their fellow-men as property,' a condition of their receiving missionary aid."

We say further that if our brethren of the *Herald*, or anybody else will prove in regard to any church now receiving aid from the A. H. M. S. that it knowingly and wilfully tolerates in its communion, unrebuked, those who hold and *treat* their fellow-men as property, we have no doubt (though we speak altogether without advice) that the Executive Committee will immediately expostulate with the missionary in that church, and failing to obtain satisfaction will withhold all further aid.

One specific case, handled and disposed of according to it, would be worth more than a whole code of regulations.

PROTESTANTISM IN CENTRAL AMERICA.

Rev. Mr. Crowe, an English minister of the Baptist denomination, who resided for several years in the English settlements at Honduras, and afterwards for as long a time in the city of Guatemala, and who has for some years past been traveling in England and Scotland, and on the Continent, in behalf of his missionary plans in the city and country of Guatemala, is now in this city on his way thither. The accounts which he gives of his missionary life there, are exceedingly interesting and instructive; and the field which he opens in that country to the efforts and prayers of Evangelical Christians is not uninviting. Mr. Crowe is not connected with any Missionary Society, but during his residence at the South supported himself by teaching; at the same time circulating the Spanish Scriptures, wherever he could find opportunity, and distributing Spanish tracts and books on the themes of personal religion. He held his own there, against the constant and strenuous opposition of the ecclesiastics, for nearly four years; and was at last expelled from the country not by regular process of law, but by an illegal and violent seizure of his person in the streets of the capital.

His wife has ever since remained in Guatemala; and he is confident that his own return is now practicable, and that he can resume his evangelical operations there to a greater extent even than before, and without being interrupted. The Liberal party in the State will be with him. The Aristocratic party, or "the Serviles" as they are called, will of course be opposed to him, being under the control of the priests. But ever, as liberal ideas prevail and extend, the introduction of the Gospel will be more and more easy, and a readier hearing will be given to it among the people. Mr. Crowe contemplates also the establishment of a colony, composed so far as possible of pious English or American families, within the limits of Guatemala, and thus the farther conciliation of the Government, who are very desirous of such immigration. The country and the climate he describes as eminently favorable to this colonization; the earth producing its fruits with tropical luxuriance, and yet a mild and salubrious climate being always attainable within short distances, on the rich table-lands. His impression is, that in addition to the natural exports of the country, cotton may be produced there, cheaply and abundantly; and that being raised by free labor it will have a large and ready sale in England, taking indeed the lead in that market.

An acquaintance with Mr. Crowe, formed and continued under circumstances most favorable to a true knowledge of him, has led us to esteem him as an excellent, intelligent and resolute Christian brother, of just and liberal views, earnest to do good. He is, like Dr. Bertram, an open communion Baptist, and knows no especial denominational limits in his Christian regards. We can assure our readers that whenever they hear his narrative of his personal history and labors, they will be greatly instructed and interested by it. He contemplates the republication of a volume, narrative and descriptive, among us; and in this also he has our best wishes for his success. It can hardly fail to be a book of rare interest.

SAULT DE ST. MARIE.

Several months ago, we published a communication from a respectable gentleman who had resided at Sault St. Marie, urging upon the American Home Missionary Society the importance of sending a minister to that place, on account both of its growing importance and its destitute condition. We have received a long letter, purporting to come from the Baptist mission at that place, though not verified by any name or personal voucher, complaining that due credit was not given by the above writer for the past efficiency and usefulness of that Baptist mission, which was established in 1828, and had a flourishing Sabbath-school and Boarding-school, Temperance society, Bible society, &c., and a small church organized, before any other mission was attempted there. In 1831, the A. H. M. S. sent Rev. J. Porter to establish a mission there. We have not room for irresponsible statements, nor for half a dozen pages of hard words, but are willing to give the material facts alleged on behalf of the Baptist mission, even though not vouched for exactly as they ought to be, by the name of their author. He says:

"The two missions labored together in a friendly manner, and the Lord blessed the labors of both, so that the Presbyterian church increased to somewhere about forty members, and the Baptist church to fifty. But in less than two years such a change took place in the resident population of the place, that Brother P—— left with the principal part of the members of his church, and the Baptist church was reduced about one-half. After this, other denominations came in, but none have enjoyed as good season since. Numbers have been added who have walked uprightly, but several have lost their standing through disorderly walk; several have died; and many have been dismissed and left the place.

"The Baptist mission has administered the ordinance of baptism to rising of one hundred candidates on a credible profession of faith since it has been established on this frontier. And in relation to pecuniary labors and influence, I may say, without fear of contradiction by those who know them, that we continue to have a large and well-taught school. A few of the scholars boarded; we have a large and interesting Sabbath-school for such a place as ours, in which numbers from Catholic families generally attend. We have averaged over forty, and have sometimes had between fifty and sixty during the past winter. Most of the Protestant children in the place attend it. A very few families do not send. We also maintain regular Christian worship as in former years, and surely it cannot be denied but that we have had a very respectable congregation most of the time, especially in the winter season, ever since Mr. Sigma has had any acquaintance with us. As many of the inhabitants of our place are engaged in the navigation of our lakes while navigation is open, the number attending religious service with us is much more uniform in the winter than in the summer. We also keep up an interesting Bible-class on Lord's-day evening, which during the winter season generally draws together about as many as can be comfortably seated in our meeting-room, who apparently listen with attention to the instructions drawn from the word of inspiration; and among those who attend it we seldom fail, particularly at the season referred to, of having numbers from the Catholic population.

SABBATH-BREAKING RAILROADS.

How potent is the power of good example! It is forcible indeed, if it have the start. If the first girl or boy in a family turn out well, the rest are likely to follow. But if the starting pattern be bad, it may make sad havoc with all that come after. Where the general rule is evil, goodness is powerful by contrast.

"That light we see, is burning in my hall;
How far that little candle throws his beams!
So shines a good deed in a naughty world."

And how far shines a bad one? Oh, farther, for the present, than the good. See, as an illustration, the force of evil example, by the readiness of men to follow in the begun way of Sabbath-breaking. The directors of the Hudson River Railroad still keep their cars running on the Sabbath; and now we hear that their neighbors of the Long Island Railroad have published that they too are going to run a Sabbath train of cars for the convenience, doubtless, of "numerous along-the-way residents." Residents? No, by no means. The object of the Sabbath trains will be to provide one more outlet for pouring forth the Sabbath-breaking population of a large city, with all its noise and vim rowd upon the villages and retreats hitherto quiet in the country. Thus is the accursed example of the Hudson River Railroad spreading, and immorality and irreligion spread with it.

Let us now consider an item of intelligence from the public journals as to the value of this Sabbath-breaking stock, and the superior capabilities of the Lord's Day for making money by pandering to men's sins. A corporation of bold, persevering, scientific panderers are these directors of the Hudson River Railroad. The gains and courtesies even of the week, and the convenience of ordinary passengers are shoved aside, or made to wait upon the larger and more inviting mammon of the Sabbath. It is stated that a week or two since, there were SIXTY CARS in the Sabbath train, fifty of them filled with cattle for merchandise and slaughter, and ten other cars filled with human beings, or two footed beasts, called passengers. The "numerous residents along the line" must be highly gratified with the considerate regard of the directors for their convenience, in providing such large and princely accommodation. Father Noah never presided over such an Ark of salvation. It makes no difference to the directors which sort of cattle they carry, two footed or four-footed; both pay, and the Sabbath's pay is so much clear gain, because the Sabbath trains are maintained out of pure disinterestedness; merely for the convenience of numerous residents along the line. It must be a gratifying spectacle to those residents—sixty cars of quadrupeds and bipeds, thundering through their quiet villages, past their modest churches, disgorging at their depots. The roar of the cars and the bellowing of bulls of Bashan, bulls and bears together, are a grand bass accompaniment to Old Hundred or Monmouth, sung by the village choir.

The operation is so successful, that instead of the week riding over the Sabbath, the Sabbath really threatens to ride over the week. There is a premium of accommodation for Sabbath travelers. Every Monday morning invariably, it is said that there are not cars enough to accommodate the way passengers down to the city, but they have to ride standing, because the accommodation of the Sabbath passengers required the use of cars, that otherwise had been reserved for the Monday morning down train. So there are not cars enough to accommodate the Monday passengers, because somewhere along the line they had been put in requisition for the Sabbath passengers. And of course the directors must give the first place, the preëminence, to the Sabbath in their arrangements; it is their hallowed day, their day for the exercise of disinterested benevolence. A saintly set of men, who can doubt it? A remarkable company.

Well! In the last days, perilous times shall come. Men of corrupt minds and destitute of the truth, supposing that gain is godliness, will trample, in defiance of God's law and man's good, upon the Christian Sabbath. They would speculate in the rites of Baal, if that would pay; would carry sheep and oxen for the sacrifices of Moloch; would rattle their dice upon a brother's coffin, if that would increase their gains. That in destroying the Sabbath, they are taking away from men the opportunity, the means, the possibility of salvation, is nothing to them; the increasing of immorality and crime by trampling on the sacredness of the Sabbath, is nothing to them; they care no more for the Sabbath, nor the morality and peace of families, nor the welfare of their country, than the licensed or unlicensed Sunday rum-sellers. Nothing is sacred to them, but the *auri sacra fames*, the consecrated greed of gold.

Let the directors of the Long Island Railroad pause before they follow this deadly and diabolical example. Let them pause before they carry through the whole length of Long Island the intrusion of such a daring contempt of the Sabbath, such a Heaven-defying public invitation to all the inhabitants to violate the Sacred Day. Let them examine well their responsibilities. Let them ask themselves the question, "What shall we do in the day when God shall bring us to account for this matter?" Is there one of them that would be willing to set up a Sunday-selling dram-shop to make money out of? Let them ask themselves in what respect the director of a Sabbath-breaking Railroad is better or more moral, or less an enemy of the community, than the director of a Sabbath-breaking Rum-shop?

C.

A WONDERFUL REVELATION.

Some one, writing for this Journal over the signature of X, gives us the following piece of information. "We do not and cannot accept Gavazzi as in any sense a safe or a useful Protestant leader in this country. He knows as little about the tactics of Christianity on a fair field, as he says we do about Romanism in Europe. From what we know of Martin Luther himself, we have no need of such men in America. It is a question of tactics and wisdom, and not a question of courage, or truth, or any moral excellence."

This is truly a wonderful revelation. There are three things that seem to be decided by it, as promptly as if the writer had been rapped on the knuckles by some Voltaire from the Spiritual world. First, Gavazzi's qualifications; second, Martin Luther's qualifications; or rather the disqualifications of both for any work to be done in America; and third, the reasons for such disqualifications, namely, that the conflict between Christianity and Romanism has nothing to do with courage, truth, or any moral excellence. The inference seems to be, that Gavazzi and Martin Luther, having merely the qualifications of courage, truth, and moral excellence, are therefore disqualified for the conflict in America, where the question is not a question of courage, or truth, or any moral excellence, but merely of tactics and wisdom.

We are free to admit that this is a high and surprising announcement. We have been old fashioned enough to suppose that any question or conflict in regard to Christianity had something to do with truth; and that the barest expediency ever yet developed in our world had not gone so far as to disclaim all connection with moral excellence. But a new master of tactics and wisdom is on the stage; and we do not wonder that with such premises and principles the manager of ceremonies should announce that "we do not and cannot accept Gavazzi as in any sense a safe or a useful Protestant leader in this country."

And who has put him forth as such? Who has dreamed of his being "a Protestant leader in this country?" Certainly not himself; he is an Italian Patriot, whose whole soul is bound up in the welfare of his native land; and he has come to this country as a temporary exile and a visitor, warmly commended from distinguished men in Great Britain, in whom we have the greatest confidence. He is without stain; is a scholar and a gentleman; and has acted an illustrious part in the conflict for freedom in his own land; and having had his own mind enlightened in regard to the evils of the Papacy, both temporal and spiritual, and seeing in it a system of tyranny, that has been the ruin of his own country, and now is striving after power in this, he is willing, at the invitation of any who wish to hear him, to detail his own knowledge and experience. Having got his own neck out from beneath the yoke of the Papal Church, he views its despotism with a depth of abhorrence, and speaks of it with a fire of truth, which those who would wish to court the Romish power in this country do not relish, and therefore denounce such fearless exposures as sectarian bitterness. But neither he, nor any one else, had asked or imagined that he be "accepted as a Protestant leader." Neither is anybody constrained to hear him as a lecturer; there is full liberty of staying away from his lectures, as well as liberty of speech. Neither has it been pretended that he is versed in the "tactics" of American Christianity; it would take something more than a brief visit to learn those; but he is in a fair way, since certain critics have taken him in hand.

What that sort of tactics and wisdom must be, which dismisses as antiquated, rusty, or unfit, the qualities of courage, truth, and moral excellence, this writer has not, as yet, revealed. From the tenor of his own sneers at Protestant eulogiums of the gilt-edged Book, meaning the Bible, and from some previous communications depreciating the importance of the Bible and Bible readings in schools, we suppose that the free use of the Scriptures against Romanism is one form of effort that must be set aside as not up to the new tactics and wisdom, requisite in America. Indeed, if it is a question of tactics and wisdom, and not a question of courage, or truth, or any moral excellence, the Bible must of course be excluded, and men without courage, without truth, without moral excellence, are as good to deploy in those tactics and in that wisdom referred to, as any others, and perhaps better. Tactics and wisdom, in a conflict where neither courage nor truth nor any moral excellence are available or important, must be a very low and despicable species of cunning and management, for which indeed Martin Luther and Gavazzi would be entirely unfit. We agree with this writer, that if the question has nothing to do with courage, truth, or moral excellence, such men are not needed in America. It is the Romish Church itself that employs such tactics and such wisdom.

The tactics and wisdom of the Romish Church throw aside the Bible, and in that respect there are not a few who would have us imitate them. Others there are, who stigmatize our reliance on the Bible as a vain formalism, a worship of the letter merely, or a hollow hypocritical admiration of a book, when we ought to rise above the Book, to the pure religious sentiment. Theodore Parker and others ridicule the religion of the churches of America as the worship of a Book; and the teaching of the Bible and the catechism to our children is a part of education that they very much desire to see exploded. The new tactics and wisdom would have us throw overboard the Bible, and take the Romanists on a fair field without it. Enthusiasm in behalf of the Bible, they are fond of ridiculing as "Bible meetings and presentations, eulogia and eloquence poured out upon the gilt-edged book," hypocritical pretensions of a martyr's zeal for the truth of the Bible!

We have just perused a similar article, declaring that all Protestants, who, like Gavazzi, would have Americans keep the Bible in the schools, are mere materialists. "They regard *the Book* (this writer affirms) as the main thing to be looked at, if not idolized, while they forget the great Spirit behind it, who emanated it as the instrument to conform us to himself, that we might be one with him. They forget the Bible is the effect, not the cause,—an exterior manifestation of the great central mind that has thrown these worlds around us, demands a harmony with the spirit, not the letter."

Thus is the Bible cunningly deteriorated, and covertly ridiculed, and new "organizing and educational efforts" are demanded without the Bible. But the advice of the Apostle is quite contrary. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness, ... the helmet of salvation, and THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD."

These Apostolic directions, to be sure, are quite out of place if the conflict between Christianity and Romanism be "no question at all of courage, or truth, or any moral excellence," but of mere "tactics and wisdom." And the wisdom which eschews courage, truth and moral excellence must be, to say the least, a wisdom of this world, and not of God; and the tactics that have no need of men of courage, truth and moral excellence, must be the tactics of the Man of Sin and Son of Perdition.

Well! it is of some little consequence, if we are to be shut up to those tactics, abandoning our "Eulogia and eloquences" of the Bible as out grown formalism, that we have men in the conflict who know something about those tactics, and not mere greenhorns, who know neither the Bible nor Romanism. On the principle of the Apostle, not to be ignorant of Satan's devices, lest he should get an advantage over us, but to be acquainted with his wiles, such men as Martin Luther and Gavazzi, right out from the bosom of Romanism themselves, and knowing all about its "tactics and wisdom," might be of some use—And indeed, this is one of the things, besides Gavazzi's powerful elcquence, that makes men eager to hear him. They are tired of the "tactics and wisdom" of lukewarm decriers of Protestantism and practitioners of rose-water and "parmacetti for an inward bruise," and are glad of an opportunity to hear the whole truth in regard to Romanism, from one who has been part and parcel of it, and has nothing to conceal in regard to it, either from fear, or false liberality, or prudent "tactics." There is a whole-heartedness and sincerity in Gavazzi's sentiments and presentations of truth, that goes directly to the heart of the people, and an enthusiasm in behalf of freedom, which they know well how to distinguish from political expediency, and in which they rejoice. They are not cynical sneerers at sentiments of liberty; they have not grown quite infidel and hyp-critical enough for that. They are not quite ready to ridicule the question of liberty of speech as a "thread-bare question," nor are they desirous to pay "sundry shillings" to "enjoy a show." It is not such motives, nor the spirit of such deadness at heart to all enthusiasm of patriotism, that will draw crowds to listen to a foreigner, conquering the difficulties of our own language, and presenting only bare unadorned truth. But Gavazzi speaks from the heart, is no dissembler, speaks what he has seen and known, speaks freely, fearlessly, earnestly, and the sight of perfectly free, fearless, and earnest eloquence is so rare, that Gavazzi, notwithstanding all difficulties, reaches the heart of the people, and has prodigious power over them. They do not want a set of "dilettanti" to instruct them, to dictate to them, to inform them kindly that this is all a thing of mere "tactics and wisdom," and not a question of courage, truth, or moral excellence. They like courage, they like truth, and they have an admiration of moral excellence; and a man who combines with these qualities a power of popular elcquence seldom seen in this country, gets at their heart, and produces an enthusiasm, which the critics may sneer at, as if it were sectarian excitement merely, but they will find that it has a purer spring than that, and that the ability to command it is an element of power.

Gavazzi has much to learn, unquestionably, as to the working of parties, forces and institutions in this country; and some things he views, very naturally, though the same suppositions and feelings with which he has looked at them in Europe. But we admire his perfect sincerity and freedom in speaking what he thinks; and he has got some great principles, on which he stands as a rock, and cannot be shaken. He is not drifting in the quicksands of expediency; he has got a conscientious and heartfelt hatred of Popery, if nothing else, for the helm of his policy; and he has planted himself on the great disclosures of the word of God in regard to that system, that it is the Man of Sin and Son of Perdition, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming. We have no fear for Gavazzi, if his trust is in the Lord.

C.

SPEAKING AS A FOOL.

Men when they begin to boast, usually say very foolish things, and Christian men and ministers are not always an exception to the rule. Even Paul takes care to insert "I speak as a fool" when for the nonce he consents to speak boastfully. If Christians copy Paul's boasting, let them be careful to copy his parenthesis also. Let them disarm criticism and ill-natured remark about their premature glorifying, by frankly admitting, "we speak as fools"—"we are become fools in glorying." It is always better to own up than it is to wait for detection. If we must be called by hard names, we prefer to select them ourselves, and win credit of honesty and clear-eyed self-knowledge—write me down an ass, betokens intelligent humility; but to be so and not confess it, confesses only stupidity. We hold the above to be self-evident.

The Protestant Church has grown tolerably venerable. With propriety she may look back over her past years, with some little complacency. But Church work is never done. That which was new enterprise fifty years ago, demanding wisdom and heroic faith to conceive and execute it, is to-day simply humdrum duty-work. The new settler digs a well! shall his children perpetually gratulate themselves about the well? If asked by a neighbor, what's the news astir on the farm, sh

in the constitution of the commonwealth. "Massachusetts," said one to me, "has been a close whig corporation, it must be so no longer." They are somewhat stuck now upon the question of the house of representatives. How this shall be constructed without giving too large a house, and at the same time without impairing the corporate rights of the towns, seems to be the question. The district system, by which a certain number of the people should be entitled to one representative, which bases representation upon population, has been rejected by a decided vote. The country was not willing thus to relinquish power, and leave it to the cities; and well it is for the cities and for civil liberty, that they are not. Gov. Boutwell contended well against Choate, that government was not like a problem in the mathematics, in the construction of which you could run the straight line of theory, but that it was a moral problem to be solved by a balancing of difficulties. There are influences in the great centers which counterbalance any lack of representation. Upon this problem the convention is now hard at work. The other points of discussion this week have not been of much importance. I have seen and heard the great lights of the body, Charles Sumner, Rufus Choate, George S. Hillard, Henry Wilson, Charles Allen, R. H. Dana, Jr., and others. The debates are animated and elegant. There are twenty-four ministers in the body. Drs. Blagden and Lothrop, of Boston, Rev. A. P. Marvin, of Winchendon, and Rev. I. W. Cross, of West Boylston, are among the number. Some six or seven, Mr. President Banks packed away upon "the committee of education." They are a very squaring body, having as yet, except upon committees, been hardly heard at all. It shows their good sense, for they could "gabble" as well as some others, if they were anxious to do so. Are not the ministry recovering their old political influence in the days of federalism? I believe there was but one minister in the old congress of the signers, Rev. Dr. Witherspoon. To me, the idea so often advanced, that the pulpit is losing its influence in any direction, is very absurd.

TEMPERANCE AND MAINE LAW.

A recent report of the Grand Jury for the county of Suffolk has confirmed the often reported fact that over three fourths of the crime in the country is the result of the use of intoxicating drink. Add to this the same proportion of suffering, and how absolutely childish appears the cry of the liquor-sellers, "you must respect our rights; you must not destroy property." If the nation may make a levy of soldiers for the national defence, forcing men from their homes into the field, thus invading the sacred right of liberty; if houses may be blown up to save the spread of a conflagration, why may not the state destroy rum against the will of the owner, in order to reduce seventy-five per cent. the crime and suffering of the citizens? The people of Massachusetts think so. The Maine Law is "a fixed fact" in this state. A gentleman from Chelsea told me they had just voted there to carry the law into execution to the utmost extent. So in Waltham the temperance spirit is wide awake. And even in old Boston the power of the law is to be thoroughly tested. I have no doubt "*it will be put through.*"

MUSIC FOR ALL.

On Wednesday and Saturday nights, the best bands in the city, in their turn, discourse delicious music upon the common, where all may hear it. The city pays the expense; the citizens enjoy the benefit. Many of the neighboring towns follow this example, some by private subscription defraying the expense, and some by gift from the town or city treasury. There is something exceedingly charming in this evening music during the months of summer. It has a good moral effect by providing an innocent amusement for every one. Even more directly its tendencies are beneficial, for we sincerely believe in the good lessons which music breathes. True harmony bears a strong analogy to virtue.

I. N. G.

SHADY SIDE

Rev. Mr. Hubbell, of Avon, Conn., has lately been dismissed from his pastoral charge of the congregation whose minister he has been for the last thirteen years. And what was the occasion of his dismission? Any heresy in faith or any conduct inconsistent with the Christian or clerical profession? Not at all. It was simply because his wife has written a book of such interest and power as to cause her name to be spoken along with that of Mrs. Stowe. We betray no secret in saying that Mrs. Hubbell is the authoress of that touching and impressive book, "Shady Side," of which we have lately spoken. The good people of Avon, however, would have it that some of themselves had sat for sundry most life-like portraits in the volume; and the painter, while successful in pleasing all outside that little town appears to have almost as generally offended those living within it. But what to do with a *woman*, and one who had simply written a book, and that too so universally admired, was a question not so easy of solution. But the solution shortly comes. She is the wife of a minister, who of course may be made the object of attack on the slightest pretext, and he cannot escape. He is guilty, if not of heresy, of having a wife who is a genius, the next worst thing to witchcraft. A council is convened, and the pastor who has been faithful in his office for thirteen years is dismissed because his wife has had the audacity to write a book, which thousands have read with tears, and which the dismission from Avon will cause thousands more to read.

We are happy to add that Mr. H. has been invited already to assume the pastoral charge in an eligible place.

BROOKLYN HEIGHTS SEMINARY.—This excellent institution for young ladies, under the care of Professor Alonzo Gray, celebrated its second Anniversary on the evening of Friday, July 1st. The reports of committees appointed to conduct the examination of the several classes were read; compositions in prose and poetry, prepared by the members of the graduating class, were also read, and were highly approved and enjoyed by the audience; an excellent address was delivered by the Principal, setting forth the true objects and methods of the education of girls; and diplomas were given to the ten or more young ladies who had completed the course of studies, prescribed as the condition of these. The Institution is under the careful and practised management of the Principal, aided by several accomplished assistants. Its aim is thoroughness, we believe, rather than display; a real culture of the pupils, instead of a superficial and rapid furnishing of their minds. It has been highly prosperous during the past year, and has already attracted a large share of public attention and confidence, in our sister city.

The spacious rooms of the Seminary in Montague street, were filled on the evening of the anniversary with a brilliant and interested assembly, among whom were many of the more prominent clergymen, lawyers and merchants of the city. Rev. Dr. Bethune is President of the Board of Trustees.

OUR HOME COLUMN.

COMMENCEMENT AT NEW YORK UNIVERSITY.

The annual college harvest has begun to be gathered, and the new academic honors are giving new importance to those now graduating, and to some whose graduation dates back some distance in the past.

Last week closed up another year of the history of the University in our own City, an institution which has made a smaller figure certainly than it should be made by one bearing the title it does. The University has long been burdened with debt, and has not possessed the means of rendering its course of instruction such as to compare favorably with other and older institutions. The accession of Dr. Ferris to its presidency, however, has been accompanied by a successful effort to liquidate a debt of sixty thousand dollars, while it has also given to public here new confidence in the management of the college. The address of Dr. Draper at the commencement last week, was calculated to call attention still more decidedly to this University, and we hope it is henceforth to see brighter days.

INSTALLATION.

Rev. Henry J. Van Dyke was last week installed Brooklyn, pastor of the church which for explicit was we must speak of as the First Presbyterian ch meeting at the corner of Clinton and Remsen streets, just as to avoid the odium of the terms New and Old School, it is becoming common to designate the two General Assemblies by the places where they hold their meetings rather than by their doctrinal affiliations. The church of which Mr. Van Dyke is pastor, as well as that of which Dr. Cox is the teaching elder, both claim to be the First Presbyterian church of Brooklyn.

A NEW INSTITUTION.

A meeting of several of our prominent merchants and men of letters was held last week at the rooms of Grinnell, Minturn & Co., for the purpose of consulting upon and favoring the establishment of a new National Institution in our city. The particular occasion of this meeting was Dr. Abbott's Egyptian Museum, of which we have before spoken, and the fear of its removal from the country. So little interest has been manifested in this truly wonderful collection of the mementoes of a long gone but most memorable and wonderful people, that it would be only natural, and what might be expected, if Dr. Abbott should at any time pack up his mummies and seek a place for them in other lands, where they will be better appreciated.

It was proposed, therefore, at the meeting last week, to found a large Institution here, in some respects like the famous British Museum which has given a home and place of safety, among other interesting things, to the Sculptures which Dr. Layard has at different times brought from Nineveh. The present design is to purchase the Egyptian Collection now in this City, as the nucleus of the new Institution, around which may be gathered from time to time the antiquities and curiosities which may be furnished from the resources of our own and other countries. We certainly hope the enterprise contemplated may be successfully realized, and that when another meeting is called for this object our citizens will show an unmistakable interest in the matter. It would be a shame to allow Dr. Abbott's fine collection to be again taken to a foreign land.

WINE FOR THE COMMUNION.

None but they who have made the endeavor to procure it, know adequately the difficulty of obtaining a genuine wine for medicinal and eucharistic purposes. Most of the so-called wines of commerce, if not absolutely and most villanously drugged, are to a greater or less extent brandied; that is, they have, in addition to the per centage of alcohol necessarily generated in the process of fermentation, a further increase of the alcoholic element in the form of raw brandy, which is added for the purpose of keeping the wine during its voyage across the Atlantic, or for the sake of giving it smartness and strength. The payment of ever so high a price, it is abundantly found, will not insure a reasonably pure wine. It is too often more brandy than wine that one gets for his money, if indeed it is not something far worse than either. In these days of Temperance and general enlightenment upon the subject, we know that we shall confer a favor upon the Christian public if we can help them to an escape from the difficulties which beset them in this regard. We are happy therefore to say, that Mr. Israel Minor, druggist, in Fulton-street, near Greenwich, has for sale a wine made in this State from the native Catawba grape, and which consists simply of the juice of the grape, with the addition of a certain quantity of sugar. Mr. Minor's word is sufficient assurance on this point; but we have confirmed his testimony by personal inspection and taste, and have no hesitation in commending those providing wine for the Lord's table, or for the use of the sick, to seek their supply of Mr. M. The wine he sells is both pure and pleasant.

EXPLOSION.

On Friday morning just as the steamer New World was about starting on her regular trip to Albany, a flue of one of her boilers collapsed. The steam at once forced open the furnace doors, filled the fire-room and scalded more or less severely all who were in the vicinity. The result thus far is that six persons have died in consequence of being scalded by the escaping steam, and one, who in his fright leaped overboard, was drowned. The persons injured were all employed as hands on the boat. Not a passenger, if we are rightly informed, was harmed. The verdict of the Coroner exonerates the owners and managers of the boat from any fault in the case, the calamity being set down as one of those casualties which come in spite of the proper precautions of prudence. It had been said that the boat was about to engage in a race with another boat going to Albany at the same time. This, however, is expressly denied by the owner of the boat, and the engineers testify that there was no undue pressure of steam on the boilers at the time of the explosion.

CHURCH REMOVALS.

Some of our secular papers are urging it strongly upon the occupants of the Brick Church, to dispose of that property to the General Government for the purposes of the Branch Mint, lately authorized to be erected in this city. We had hoped that the question of the removal of that time-honored house of worship, was for a while at least, set at rest. It would be a shame to our Christianity to have its site appropriated to the uses of Mammon. A house of religious worship was never more needed where that is, than now, and as for the Mint, there are a hundred places in the city equally serviceable. Will not those who regard the religious as well as the mercantile wants of this great city, see to it that the latter are not provided for at the expense of the former.

A PAPAL NUNCIO.

Monsignor Bedini, Papal Nuncio, arrived in this city a few days since. He is at present the guest of Archbishop Hughes, but proceeds shortly to Washington, where in fulfillment of his mission to to this country he will seek an interview with the President, and then will return again to this city.

LITERARY.

Among the things in preparation for readers we notice that Putnam has in press a large work, in two volumes quarto, with an accompanying atlas of one hundred plates, on the *Crustacea*, by Professor Jas. D. Dana, being another installment of the results of the late Exploring Expedition. The same publisher is also preparing Tschudi on the Antiquities of Peru, translated by Rev. Dr. Hawks; Professor Silliman's Visit to Europe in 1850-51; A Life of Talleyrand; A Memorial of Greenough, the Sculptor, by H. T. Tuckerman; The Homes of American Statesmen, a companion volume to the Homes of American Authors; A new Edition of Pepys's Diary, and a new Edition of Addison.

Scribner will shortly issue a volume by Headley, on our Naval Engagements in the Last War.

Lamport, Blakeman, and Law, have also in press a 12mo. volume, with the quaint title "Salad for the Solitary, by an Epicure," a collection of humorous, literary and meditative essays, which any one who knows the craftsman by whom the collection has been made, will anticipate as a very pleasant and desirable companion for summer hours and summer travel.

TORNADO.

On the afternoon of the day on which the explosion took place on board of the New World, a storm of unusual violence, amounting in fact to a tornado, visited this city and vicinity. Its greatest force was felt in the upper part of the city and in Williamsburgh. Its power was first manifested in the region of the Crystal Palace as it swept upon the city from the westward. A building on Forty-third-street near the Latting Observatory and which was nearly finished, was completely and instantly prostrated, burying in its ruins several workmen engaged upon it together with others who had sought shelter in it from the impending storm. Three were killed and as many more were dangerously wounded.

The Crystal Palace was severely tried by the fury of the wind, but proved its power of resistance most abundantly. The hall, however, which formed a feature of the storm, and which came in the shape of large irregular masses of ice, two or three inches in extreme measurement, in some cases proved too much for the glass of the roof and dome which was broken in several places. In consequence of this as well as of the inadequacy of the conductors to carry off the excessive amount of water suddenly poured upon the acres of roofing, sundry cascades were made for the time a prominent feature in the preparative Exhibition. No serious damage, however, appears to have taken place, while the test to which the Crystal Palace has now been subjected will suggest all needful improvements and precautions in season to prevent any disastrous results from similar causes when at length all the wealth of industry and art shall be temptingly displayed under that airy vaulting.

In Williamsburgh the storm effected more damage. The church-edifices of that city seem to have been the special mark of the tempest. A number of them were most unceremoniously curtailed of their steeples. The fall of the spires in some instances caused disaster to the neighboring buildings, and a great many edifices in the line of the storm had their tin roofs rolled up, their chimneys carried away or other damage done to them. Several houses, and trees without number were entirely prostrated by the wind, and some persons were injured. In Brooklyn the storm left less manifest traces of its course. A few buildings however lost their roofs, and some trees were uprooted. The telegraph brings us accounts of the doings of the storm in places around us. It traversed parts of New Jersey and Pennsylvania. It seems to have been most severe however in this vicinity. So violent and destructive a gale is seldom witnessed.

LITERARY INTELLIGENCE.

CENSUS.—The new Commissioner of the Census, Mr. De Bow, has just issued a circular, in answer to many inquiries as to the present condition of the American census of 1850. We copy the principal statements, which confirm the account we gave two weeks since of the bungling work that has been made of this important matter:

1. The detailed statistics of the census will make a quarto volume of about 1600 pages, and will be completed and published before the meeting of Congress.

2. The statistics of manufactures, of mortality, &c., have not been ordered to be printed, in consequence of being defective, and would have made another volume of the same size.

3. A great deal of valuable matter will remain among the unpublished material of the census, mixed up with much that cannot be relied upon.

4. The office is always happy to receive any views or suggestions in relation of the census.

The fact that the greater part of the work has been condemned as not worth printing, for its defects and inaccuracies, will warrant great distrust even of the volume that is at length to be published.

BOTANY.—"Poetry of the Vegetable World; a Popular Exposition of the Science of Botany, and its Relations to Man." By M. J. Schlieden, M.D., Professor in the University of Jena. From the London edition, translated by A. Henfrey, F.L.S. Edited by Alphonso Wood, M.A., of Cincinnati. Published by Moore, Anderson, Wilstach & Keys, Cincinnati, and by Newman & Ivison, New York. 12mo, pp. 356. Illustrated with engravings.

DENISON.—" Home Pictures. By Mrs. Mary Andrews Denison." Dedicated "To my Husband, Rev. C. W. Denison, who first encouraged my literary labors." 12mo, pp. 417. Published by Harper & Brothers.

RHODE ISLAND.—"History of Rhode Island. By Rev. Edward Peterson." 8vo, pp. 374. Published by John S. Taylor, 17 Ann-street. A collection of curious and instructive memorials of the early history of the Roger Williams dominion.

HOPPER.—John P. Jewett & Co., Boston, have in press a "Life of Isaac T. Hopper," by Lydia Maria Child. The book will sell; for Mr. Hopper was one of the noblest men, and Mrs. Child is one of the most fascinating writers, of the age.

PAMPHLETS.

Part IV. of Redfield's edition of Collier's Shakspeare gives us "As you like it," the "Taming of the Shrew," and "All's well that ends well."

We have the "Confession of Faith of the Puritan Association of Wyoming and Alleghany Counties, New York." pp. 19. Embraces churches as well as ministers.

Judge Jay's "Letters to the American Board of Commissioners for Foreign Missions, and the American Tract Society," are published by L. J. Bates, 48 Beekman-street, pp. 16.

The Female Guardian Society have published the prize essay on "Pernicious Fiction, or the Tendencies and Results of Indiscriminate Novel Reading." By Rev. S. Harris, of Pittsfield. pp. 32.

"A few Thoughts on Idle Talking," occupying five pages 8vo, have found their way to our table, without any indication of the source whence or the channel through which they came.

The "Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends," held at Old Kennett, Pa., 5 mo., 1853, make a pamphlet of 56 pages. There are six yearly meetings established on a similar basis; some of them called "Congregational Friends." They profess "adherence to the great moral testimonies which the Society of Friends has so long professed," "disclaim all disciplinary authority in the yearly meeting," "whether over individual members or local associations."

The first of the Annual Minutes of Congregational bodies comes to us from Iowa, a pamphlet of 8 pages, but containing all that is essential, with a most exemplary absence of "documents" that nobody wishes to read. The summary of statistics is as follows:

ASSOCIATIONS.	CHURCHES.	MINISTERS.	MEMBERS.	CONTRIB.
Davenport, -	10	11	430	$761 70
Denmark, -	15	15	680	999 40
Des Moines R.,	13	11	342	640 79
Dubuque, -	19	12	620	913 30
	57	49	2,072	$3,314 79

The "Report of the Minority of the Select Committee on the Public Park in New York," presented by the Senate of this state, June 21, goes strongly in favor of the "Central Park," for reasons which appear to us entirely conclusive over the Jones' Wood project,—though we should not be very sorry to compromise and split the difference by taking both.

THE ANNUAL REPORTS.

The 17th Report of the American Temperance Union, pp. 54, gives a full detail of the great temperance operations of the year, with a particularly valuable summary of the practical results of the Maine Law—a storehouse of facts.

The First Report of the Young Men's Christian Union of Buffalo shows how the first difficulties of such an organization have been surmounted by wise and patient effort.

The 33d Report of the Boston Mercantile Library Association gives proofs of vigorous prosperity in that institution.

The 4th Annual Report of the American and Foreign Christian Union gives in full the progress of the Society and of the cause it represents, of which an abstract appeared in our paper at the anniversary.

The 15th Report of the Board of Publication of the Presbyterian Church, has a somewhat elaborate argument on the importance of an ecclesiastical Board, to furnish "a thoroughly sound Calvinistic literature." The donations to the Board were $13,911; amount of sales, $72,746.

Nineteenth Report of the American Female Guardian Society. Present semi-monthly issue of the *Advocate*, 16,000. Inmates received at the Home, since it was opened in 1847, 3,493. Whole number for the past year, 557.

THE QUARTERLIES.

The Quarterlies for July are beginning to come in:

The "Free-Will Baptist Quarterly," No. 3, treats of Biblical Criticism, the Herodian Family, Science and Revealed Religion, Lecturers, Minister and People, Names of the Soul, Biblical Theology, and Immigration—all in a highly-creditable manner. Its influence cannot but be good in its own denomination, and it is well worthy of circulation among others, as an important addition to our religious periodicals.

The "Methodist Quarterly Review" opens with "The Bacon of the 19th Century," very deep; followed by a review of Strong's "Harmony of the Gospels," Peck's "Life of Daniel Boone," "Signs of the Times," and "Father Reeves," and essays on Socrates and Ireland, and an exposition of 1 Cor. 3: 1-17. Also the usual short notices of books, with religious and literary intelligence. An able number.

The "Christian Examiner and Religious Miscellany," No. 178. Articles by Prof. Levering, Dr. Palfrey, Messrs. Bradford and Smith, Rev. Dr. Burnap, F. D. Huntington, T. Hill, F. W. Holland, C. T. Thayer, and R. Ellis. The opening article, on "Spiritual Mechanics," subjects the "manifestations" to a scientific scrutiny, as to the methods of investigation they have pursued, and the evidence furnished of new powers, physical or spiritual. We copy the conclusion:

"If scientific men are dissatisfied with the course of procedure in spiritual mechanics, why, it may be asked, do they not take the subject in hand themselves, and set it on its feet? During the last hundred years they have tried to engage with this class of subjects; but the matter has recoiled from their touch, and those implicated have appealed from their decisions. The greatest authority in science has no weight with those who do not subscribe to the code and maxims of science. When we see the different impressions which the same experiments on this subject make on the minds of those who witness them, we have little hope that any scientific decision, however solemnly pronounced, will have strength to put the spirits to rest. Moreover, to one who is accustomed to deal with the frank, honest, though inexorable laws of matter, there is no scientific pleasure in a study which places him at the mercy of the folly, or the insincerity, or the credulity of others, who must cooperate in the experiment. While scientific men admit the existence of phenomena in this connection to be investigated, they regard them as belonging rather to psychological, metaphysical, or moral, than to physical science; and if to physical science at all, to the physician more than to physics. But those who attribute an objective as well as a subjective reality to the spiritual manifestations, have no right to convert into a trade or a pastime; they are in duty bound to study it with proper severity and seriousness, or else not to agitate so dangerous a subject at all. We do not believe that nature will play the coquette with any one who shall use her patiently and respectfully. Above all, trifle not with that longing which expresses itself thus: 'We call, but they answer us not again,' and shun that spurious philosophy which has the conceit of spiritualizing the gross matters of earth, while it in fact materializes and brings into contempt the best and greatest spirits of heaven."

RELIGIOUS INTELLIGENCE.

CHURCH RESOLVES.—We have received from the church of Carthage, copies of some resolutions proposed by them on the subject of Temperance and Slavery. As a church they adopt the pledge of the N. Y. State Temperance Society, and pledge their support to the Maine Law. And believing the voluntary enslaving of men to be "a gross violation of the most sacred rights of human nature," they will not hold Christian fellowship with those who "hold slaves from mercenary motives." And they recommend Black River Consociation and the General Association of New York to meet their responsibilities on this subject.

PRESBYTERY OF ELYRIA.—This presbytery, in the Western Reserve of Ohio, consists of 13 ministers, and has under its care 13 churches. In the "narrative of the state of religion" issued at its last meeting, some explanations are given in regard to the withdrawment of some of the churches, and the wavering attachment of several that still remain "under its care." They say—

"The fact is, nearly all of our churches are purely Congregational in their organization, without any element of Presbyterianism. They were constituted as such, and as such were received under our care. The presbytery does not in case of an appeal reverse the decision of a church, if that was in error, but simply indicates the error to the church and leave them to correct it. The Congregational claim, that an individual church has all the power in itself that Christ has committed to any, we respect. These are not views which have grown out of the endeavor to spread the name of Congregationalism; they are the views of the most stable members of our churches, before they have always been. We ought perhaps to say even more; that the probability is that others of the churches will leave the presbytery. Some because they cannot be persuaded that they are not, by continuing their relation, in some way implicated in the sin of slavery; others because they prefer to be Congregationalists in name too. We have done hitherto all that we were able to do, in the circumstances, to keep those who have left us, and will still endeavor to remove the scruples of those who are uneasy in their place, but we confess with diminished hope, on account of the experience which is exerted upon them. If we had not been molested, we should at this time, for all that we can see, have had a good church in every town within our bounds. Of this we had a fair prospect twenty years since, and if they had been Congregational they would have rejoiced to be connected as we are now with the General Assembly."

Who can fail to see that if in 1837, when these churches were violently "exscinded" by the General Assembly, the resolution had been taken by the ministers to yield to the churches, and cease the vain chase after the *name* of Presbyterianism, (while the churches utterly repudiated the thing,) all this discord would have been saved, and the Reserve would now have enjoyed fifteen years of ecclesiastical peace and unity? It is not yet too late to take this step.

GENERAL CONFERENCE OF OHIO.—This body, designed to unite all the Evangelical Congregational churches of the state, upon the plan adopted by the churches of Maine, held its first annual meeting at Mount Vernon, June 21, and was opened with a sermon from Rev. Thomas Wilkes, of Marietta, who was also chosen moderator, with Rev. S. P. Leeds, of Cuyahoga falls, as scribe, and Rev. Henry Cowles, of Oberlin, as register. The *Ohio Observer* says—

RULES OF PROCEDURE.

"As this was the first meeting of the Conference, much time was spent in the preliminary business necessary to set the body in motion.

"The first forenoon was spent in adopting bylaws and rules of order, reported by a committee appointed last year. The rules of the General Convention of Vermont were taken as a basis and amended, by selections from the rules of several other state bodies.

"On the duties of the Business Committee, after considerable discussion a rule was adopted, making it the duty of the committee to 'arrange and report to the meeting such items of business as they, or others may wish to have acted upon,' leaving every one free to present any business he may choose. The rule worked well on this occasion. The committee arranged their business; every one presented what he chose, and no one seemed desirous to use his liberty, to thrust upon the body business or discussions, which it did not wish to entertain. Several items of business were at once laid on the table without debate."

BENEVOLENT SOCIETIES.

"It was known from the first, that there were many delegates in the body, who were in favor of the Western Home Missionary Society, and the American Missionary Association, or what are called the Free or New Boards. It was known also, that there were many friends of the A.B.C.F.M. and A.H.M.S. or the Old Boards, as they are called. Which were in the majority no one knew, and no one knows yet. It was voted to hear the representatives of such societies as might ask a hearing, and pass no vote on the subject. Thus establishing the principle of free action, as well as free speech—the principle that it is right for a man to do what he will with his own—and that a difference of Opinion on such a subject should not hinder Christian fellowship. Immediately upon the passage of the resolution the Rev. Mr. Ripley, agent of the American and Foreign Christian Union; the Rev. Mr. Tracy, the agent of the A.B.C.F.M., and the agent of the American Bible Society, whose name is not remembered, were heard."

CORRESPONDENCE.

Resolved, That this Conference send delegates to such State Congregational bodies as have sent delegates to us.

2d. That we send, to each State Association or Conference, the Constitution and Confession of Faith of this Conference, and request a fraternal correspondence.

"A delegate was present from Illinois, and another had been appointed from Michigan. Delegates were, therefore, appointed to these state organizations."

SLAVERY.

This subject was fully discussed, and the following resolutions were adopted:

1. *Resolved*, That we regard slaveholding as a sin against God, and a crime against man.

2 That we regard the Fugitive Slave Law as directly in conflict with the law of God, and we deem it the duty of every Christian citizen to use his influence in all proper ways to procure its repeal.

3. That,—as fellowship with slaveholders sanctions, in the estimation of many, the practice of slavery;—the existence of the relation should be taken as prima facie evidence of unworthiness of Christian fellowship; and if there be exceptions, those exceptions should be made manifest by the individual, who may be implicated.

THE BUILDING FUND.

"Rev. J. C. Hart, of Hudson; Rev. Henry Cowles, of Oberlin; Rev. J. B. Walker, of Mansfield; Mr. A. T. Nye, of Marietta, and Mr. H. B. Speiman, of Cleveland, were elected central committee. It was also voted to have sub committees in several districts, whose duty it is to transmit all applications for aid, with such additional information respecting the state of the churches making application, as may be within their reach; and that the question of aiding churches which have already erected meeting-houses, for which they are in debt be referred to the central committee in New York."

TOLLAND, MASS.—Mr. Franklin D. Austin was ordained pastor of the Congregational church in Tolland, Mass., on Wednesday, June 29th. The services were as follows: introductory prayer, by Rev. H. A. Austin, of Otis; sermon by Rev. John H. Bisbee, of Worthington; ordaining prayer by Rev. Timothy M. Cooley, D.D., of Granville; charge to the pastor by Rev. Charles J. Hinsdale, of Blandford; right hand of fellowship by Rev. Charles G. Goddard, of West Hartland, Conn; address to the people by Rev. Timothy M. Cooley, D.D.; concluding prayer by Rev. Charles J. Hinsdale; benediction by the pastor.

ONEIDA CASTLE, N. Y.—We are pleased to learn that there is a fair prospect of a Congregational church at Oneida Depot, a flourishing village of near 2000 souls, about one mile from Oneida Castle, the under ministry of Rev. Charles Jones.

The Rev. John Tallmadge Marsh, of Brooklyn, has an unanimous call to settle as Pastor of the Congregational Church, in Peoria, Ill., an important station. He will be ordained in September next.

INSTALLATION.—Rev. Robert Robinson, formerly laboring in Canada West, was installed Pastor of the Congregational Church in Dexter, Mich., May 30, 1853. The Installing Prayer was by Rev. L. S. Hobart, Sermon by Rev. H. D. Kitchel, Charge to the Pastor by Rev. J. A. Hawley, Fellowship of the Churches by Rev. E. N. Bartlett, and the Charge to the people by Rev. G. L. Foster. H. D. K.

NORTHFORD.—Rev. A. C. Pierce was recently installed as Pastor of the Congregational Church, in Northford, Ct., by the consociation of New Haven, East. Introductory services by Rev. D. W. Havens, of East Haven, Sermon by Rev. Dr. Cleaveland, of New Haven, Installing Prayer by Rev. S. P. Gillett, of Branford, Address to the Pastor by Rev. S. Manning Chipman, of Guilford, Right Hand of Fellowship by Rev. Burdett Hart, of Fair Haven, Address to the People by Rev. E. W. Gilbert, of Wallingford.

SCRIBE.

Rev. Mason Noble, of Washington city, has been appointed chaplain in the Navy, to be stationed at Georgetown.

BALTIMORE.—Rev. Dr. Theodoric Pryor, of Nottoway Church, has received a unanimous call from the church in Baltimore, lately under the pastoral care of Dr. Musgrave, to which it is said, he has given a favorable answer.

Rev. R. C. Galbraith was installed pastor of the Presbyterian church at Govanstown, Baltimore county, Md., on Sabbath afternoon, the 12th inst. Rev. Stewart Robinson preached.

WASHINGTON.—On Tuesday, 21st ult., the Presbytery of Baltimore met in F street, Washington, and amongst other items of business, they received under their care the Second Presbyterian Church in Washington.

W. SUFFIELD.—Rev. Henry J. Lamb, late of Peterboro, N. H., was on the 15th installed as pastor of the Congregational Church and Society, in West Suffield, Ct. Sermon by Rev. Joel Hawes, D.D., Hartford.

Rev. Alfred Emerson, who was lately dismissed from the pastoral charge of the Congregational Church at South Reading, Mass., has declined the call to the First Church, Quincy, Ill., and accepted the appointment to a Professorship in Western Reserve College, Hudson, O.

Number of persons confirmed in Bermuda in the year 1853; White 238, Colored 239, Total 477.—*Church Times.*

NEW BRAINTREE.—Mr. J. T. Hyde, late of New Haven, was on the 22nd ult. ordained over the Congregational Church and Society, in New Braintree, as colleague pastor with Rev. Dr. Fiske. Sermon by Pres. Woolsey, Yale College. The charge of Dr. Fiske to his colleague was solemn and impressive. It is fifty-seven years since he was ordained over the same people, being then just the age of his youthful associate. He is old, full of years, and as he lays aside the responsibilities of an active pastor, that the more *decrease*, while he would not rejoice to have his young brother *increase* in the affection and esteem of his people. It is a remarkable fact that two fathers in the ministry, Dr. Snell and Dr. Fiske, still live in contiguous parishes with the wives of their youth, the former having been settled fifty-five years, and the latter fifty-seven.

HOLLAND PATENT, N. Y.—The Rev. Charles Jones has received a call from the 1st Congregational church, Cleveland, Ohio, to become their pastor, and likewise from a feeble church at Oneida Castle joined with a request to build up a new enterprise at Oneida Depot. Upon his expressing his wish to leave Holland Patent, the church and society put into his hand a paper expressive of their confidence in his orthodoxy and piety, admiration of his pastoral fidelity, regret at the necessity of his removal, and prayer that the Holy Spirit may continue to bless his labors.

FOREIGN.

Arrival of the Africa.—The Cunard steamer made a long passage, arriving on Thursday morning, with Liverpool news of June 18. The Turkish question is still unsettled, but the Sultan is strengthening himself at home by conciliatory measures towards the various sects of Christians who form so large a portion of the strength of his empire. The *Evening Post* says:

"The degree of religious liberty enjoyed in Turkey at the present moment, is far greater than in many Christian countries; and if the empire should hold together a few years longer, we shall be surprised if it does not present the most perfect example of religious freedom—of the equality of all religions in the eye of the law, and in the regard of those who administer it—which has been by any country in the world except the United States."

The French squadron was to leave the Bay of Salamis for the Dardanelles on the morning of the 11th.

The British fleet left Malta on Wednesday, the 8th.

Great Britain.—The friends of the ballot in England are congratulating themselves on the result of the late vote on the 14th inst in the House of Commons, by which it appeared that among 405 members there was only a majority of 60 against the introduction of the ballot into the elections of Great Britain—a result which shows that the ballot is gaining ground in the public favor.

The declared value of British exports for the month of April, 1853, amounts to - - - - £7,578,910
Against, for April, 1852, - - - - 5,268,915
For four months ending April 30, - - - 27,970,633
Against the same months of 1852, - - - 22,846,063
Showing an increase in the former instance, of £2,303,995, or upward of 40 per cent.; and in the latter of £6,125,970, or nearly 28 per cent.

Greece.—The affair of Mr. King, the American missionary, has entered into a new phase. The twelve thousand or fifteen thousand dollars which he demanded as indemnification for a piece of ground which had been taken from him for public purposes, was granted at once. The second demand of Mr. Marsh, the American Minister, has been rejected by the cabinet. It was that the sentence of the Areopagus, condemning Mr. King to a fortnight's imprisonment, should be annulled. The two American frigates which were expected had not arrived the 27th May.

The "League of Brotherhood" and the Ocean Penny Postage movement have been embodied in a single association, bearing the unique title of the "Olive-Leaf Mission."

The population of Newfoundland comprises 49,312 Protestants and 46,983 Catholics. The Representation Bill as amended by the Council of that colony, would give 9 Catholic and 17 Protestant members in the House of Assembly.

Legacy for Science.—A sum of £4,000 has been left by a gentlemen of Southampton to that town, with the express purpose of providing for a larger and better cultivation there of Natural History, Physical Science, and Classical Literature.

Newspapers form by far the largest portion of the mail to Australia. In a late mail there were 3,660 newspapers to 780 letters; and in the "Orestes" mail bags there were 1,500 newspapers and no letters.

It is a remarkable as well as a lamentable fact, that no less than four deaths were recorded in the Registrar-General's return of the health of the metropolis for the week ending Saturday last, as having been produced by want.

The "Exodus" has somewhat slackened, but this is to be attributed to the fact that the people are waiting for the approaching harvest, and not to any permanent check to the current of emigration.

Numbers of respectable young women find they have made a sad mistake in coming to Melbourne. Want of all decent lodgings on landing disgusts them. To an advertisement which offered a respectable woman a free passage to England, in return for taking care of two children on the voyage, there were between three and four hundred applications the very next morning.

A few days ago, as Captain Chisholm was standing at the door of a shop in Collins street, a gentleman, a perfect stranger, stepped up to him, and said, "Sir, I beg your pardon for the liberty I take; I am a Fellow, sir, of an Oxford college; I am almost starving; would you be so kind as to give me a shilling?" It was true.

A Singular Discovery.—A man in humble circumstances lately produced at the Aylesbury branch of the London and County Bank, a Bank of England note for £25, dated 80 years back. Upon being questioned, he stated that about twenty-five years since he married, and that his wife's mother gave them, among other trifling sums of money, £25 upon receipt of which he found in one of them the note. It was paid by the bank. At compound interest it amounted to £1,400.

Schools and Scholars.—A further Parliamentary return sets forth, that in England and Wales there are 46,114 schools, of which 15,584 are public, and 30,530 private. The scholars in the public schools number 1,417,300, and in private schools 727,071. There are 23,498 Sunday-schools, and 2,407,409 scholars.

By the India mail we learn that the Chinese insurgents have taken Nankin, and that Chiang Choo and Shanghai were entirely deserted.

Marshal Radetzky is confidently said to be empowered to adjust the differences between Austria and Switzerland.

The Porte's promised concession in favor of the Christians is to appear in the form of an order to the Patriarchs of the two churches.

The King and Queen of Hanover has come to London to stand sponsors for Queen Victoria's child.

The Count de Chambord is in treaty for the purchase of the immense Godollo estates in Hungary which were formerly the property of Prince Kraalcovitsch.

The Lord Chancellor has appointed Nelson Ward, son of Nelson's daughter Horatia, to the vacancy in the Registrar's office, caused by the resignation of Mr. Collis.

Another most distressing affair has occurred at Prague. About twenty students, some of whom are beardy boys of 16, have been arrested, and, as is said, have been delivered over to a court-martial, to be tried for high treason.

The result of the British census for 1851 have just been laid before Parliament. The original returns filled *seven millions of schedules*, and the whole weight of the documents amounted to upwards of *fifty-two tons*. This enormous mass of "light reading" was digested into a volume of 1,250,000 figures;—which, being rather too bulky for popular use, was further abridged into three volumes of manageable size, though not very of the slenderest.

Lectures by Foreign Refugees.—Signor Filopanti, late member of the Roman Constituent Assembly, and Professor of Hydraulics in the University of Bologna, commenced, yesterday, the delivery of the first of three lectures in Willis's Rooms, on "The Secret Traditions of Rome, in vindication of the municipality of its early history, against Niebuhr." At the same rooms, M. Frapolli is delivering a course of eight lectures on Archæology, and the history of Ancient Art, explaining the exhibition of Fejervary Museum at the Archæological Institute; illustrated by drawings and original monuments of ancient art. The first commenced on Saturday last. Arnold Ruge, who has resided in England since 1850, is preparing to give lectures in London on German Literature and Philosophy.

The New Finances.—The London *Economist* speaks favorably of the results of Mr. Gladstone's financial movement. There were in market £17,742,000 in Exchequer bills, (or unfunded debt,) bearing interest 1½ to 1½d. per cent. per day, an average of 2 to 2½ per cent. per annum, which large sums of public money were lying unemployed. On the 1st of March, he reduced the rate to 1d. per cent. per day, or 1½ per cent. per annum, in the face of an advance in the market rate of interest. At once, £8,477,000 were exchanged for the new bills, and about £3,000,000 were paid off in money, and the rest exchanged. The saving in interest, after all deductions, is about £140,000 a year. The new bills at 1½ per cent. already command a premium of ¼ to ½ per cent.

Cape of Good Hope.—The bark Springbok arrived at Boston on Tuesday, from Cape Town, May 18. The new constitution of the colony had been promulgated

Editors' Cable.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. New York: General Prot. Epis. S. S. Union. 1853

Our readers generally do not need to be told that the Presbyterian clergyman who went looking for a Church through these 580 well-printed pages was the Rev. Flavel S. Mines; nor that the church which he finally found was Trinity church in San Francisco, in the communion of the Protestant Episcopal denomination in that remote diocese. He did excellently well, in our judgment, in stopping where he did. He might have gone much further, in the same direction, and have fared much worse than we hope he did. The principles of his book would have carried him legitimately and logically to Romanism; but the editor of the *Churchman* says that Logic has nothing to do with religion, and it was much better, we doubt not, for Mr. Mines' peace of mind, and for his soul's health, that he stopped short of these results.

As to the reasonings and conclusions which he has set forth in the volume before us, they must speak for themselves. If any body thinks them particularly weighty, this is a free country, and the book is cheap. For ourselves we are not in the state of mind to be very much moved by what he has written. Our feeling toward that communion in which he found his rest is decided and chronic. It does not appear to us likely to be changed. The Episcopal Church is one of the most respectable, decorous, and conservative of our Protestant bodies. But we should as soon think of the Mormon State being the only true Church as of that being so. We never meet one of its dapper deacons or acolytes, with his coat buttoned straight up to his chin, his unimpeachable neck-cloth, and his most cultivated and elaborate expression of 'cheerful piety,' without accepting him as a symbol of the whole set of doctrines, and the very ornate ritual, that prevail in his regions. The very troll of the *r* is his infallible Shibboleth. A handsome and genteel disciple, of an exceedingly genteel Christianity, he is, and the most delightful little sermons he preaches, about Paul and his distresses. But for zeal, knowledge, experience, fidelity, the power to grasp and hold men's minds, the power to carry their souls to action, commend us to any one of a thousand despised Baptist or Methodist preachers rather than to him. Their little finger is thicker than his loins. And for the redoubtable little Communion which has a few hundred such in its ranks, which puts no particular force into public thought one way or the other in this country, which is hardly known at all in many parts of it, and which always waits till things are comfortably settled in the new districts before it sends out anything but its Prayer-books to regenerate the people—for such a body to profess itself the only Church of Christ in this country, is certainly not alarming!

FERN LEAVES FROM FANNY'S PORTFOLIO. With original designs by Fred. M. Coffin. Auburn: Derby & Miller. 1853.

A warm heart, a clear head, and a certain energetic way of saying what she thinks, without pausing to consult much the so-called 'proprieties' of letter-writing, have made the lady whose soubriquet is Fanny Fern a decided favorite with the recent readers of newspapers and magazines. Her writings show good sense and talent, a keen eye for shams, some humor and 'a power of Saxon,' as Pat might say; they indicate, too, a great and memorable experience of sorrow, and more knowledge than the always-rich have of the sad and binding constraints of poverty. If, as we think, we detect beneath the shadowy mask a hand that more than once has grasped our own in kindly welcome in "the old House" now deserted, when as a diffident boy we made our occasional pilgrimages to its hospitable doors, we bid her God-speed in her new career, if only for the pleasant Past's sake. She comes, however, of a family in which talent is exuberant; and she has memories that only need to be fairly written out to make a book world-famous.

There is tragedy and comedy, too, in this pretty volume. Some of the tales, although so brief and fragmentary, no one will read without a tear; and on other pages the genius of mirth and laughter has left his unmistakable imprint. It is a pleasant book for the summer afternoon, under leafy trees, and beside musical brooks; and to the knights and nymphs to whom such scenes are appropriate and permitted, we cheerfully refer it.

THE OLD HOUSE BY THE RIVER. By the Author of the Owl Creek Letters. New York: Harper & Brothers, 329 Pearl-street. 1853.

A sprightly and spirited book is this, breezy and sunshiny, with enough of actual life portrayed in it to make it real and solid-seeming, and with enough of imaginary and fancy-sketched life to give it an aspect of pleasant romance. The writer is known already by his 'Owl-Creek Letters,' as the easy master of a rapid and sketchy style, dramatic, tasteful, and pleasantly descriptive. The present volume has more merit than the former, because it expresses the same qualities in fuller development and a happier combination. It is a charming book for the Summer-Vacation; and many, as they beguile with it the languid July or August hours, will think gratefully of its author and of Joe Willis.

DIARY OF THE REV. SOLOMON SPITTLE. Second edition. Boston: White & Potter, 4 Springlane. 1853.

The writer of this smart little *brochure* spits worse than his hero. Meditation on the weed seems to have had the same effect on his thoughts that chewing it is represented to have on the glands of the mouth. He is mentally salivated by it. He spits at the Minister, whose habits he dislikes. He spits intellectually at everybody who spits physically. He brings in Shrimp and Gruel, Madam Noddle and Dr. Ziba Sproule, the little Gookins and 'the Miss Peases,' Squire Goggle, the young Solomon, Mr. and Mrs. Jones. Elkanah Spade the Sexton, Miss Tibbitts, Miss Merigould, Miss Mooney, and we know not how many more, to help him spit. He makes 'old Mrs. Mackintosh' on her death-bed, spit harder than anybody else; for she fires a whole counterblast directly into the face of the derelict Parson. Everybody in the book spits; if not tobacco, then bad puns; if not saliva, then most shocking Scripture; if not 'quids,' then quiddities. It is one of the spittiest of tracts, if not of the spiciest, ever printed; saturated and wet with expectorations against smokers; a regular spittoon, for the upturned thoughts of a humorous anti-tobacconist.

LITTELL'S LIVING AGE. Second Series.

We forget whether we have brought to the attention of our readers the recently enlarged and improved form of this popular magazine. If not, we make haste to supply the deficiency. The size of the page has been reduced by Mr. Littell, so as to make the magazine of a more managable shape and size than before, but the number of the pages has been increased, so as to give more matter in each number under the new form than was possible under the old one. The same excellent taste and judgment preside in the selection of the articles that have always been shown therein, and the weekly returns which they present from the 'pickings' and 'washings' of foreign newspapers and monthlies, and from the great gold gulches of the old Reviews, are most cheaply purchased at the price of the Magazine.

Mr. Littell has also a project, which we hope he will be able to carry out according to his plans, for publishing a large Weekly Journal, to be called THE FRANKLIN; 'to be in contemporary history, politics, and social philosophy, what the Living Age is in current literature.' Such a journal would be of much value from week to week. It would be of far more value, as bound and preserved; affording the most copious, faithful and reliable history of these eventful and significant times which could possibly be obtained. We know of no man better fitted than Mr. Littell to conduct and edit such a journal. He has the keenest eye for facts, with a subtle sense of the philosophy of them that would tell admirably in the preparation of it. We hope to see it accompanying the Living Age,—very soon.

For the Independent.

"UNCLE TOM'S CABIN" IN RUSSIA.

The following letter has recently been received by Prof. Stowe, from Rev. Dr. Perkins, the veteran missionary at Ooroomiah.

Ooroomiah, April 16th, 1853.

C. E. STOWE, D.D.:—Rev. and dear Sir—The enclosed is part of a letter, in ordinary correspondence, from Chevalier N. KHANIKOFF, to R. W. STEVENS, Esq., British Consul at Tabreez, in Persia, which the latter recently transmitted to me, with the request that I would "send it just as it is, to Mrs. Stowe;" adding that "the opinion of a Russian, in regard to Uncle Tom, will no doubt be gratifying to hear."

The document will of course speak for itself. But, perhaps, Mrs. Stowe would like to know something of its author. I will therefore say that Chevalier Khanikoff, who is personally known to us, (he having visited us at Ooroomiah) is one of the Russian Emperor's Counsellors of State, at present stationed at Tiflis;—a gentleman whose exalted official rank, and vast and varied acquisitions as a profound oriental and scientific scholar, can hardly be surpassed by the amenity of his manners, the modesty of his character, and the kindness of his heart.

I beg to embrace this opportunity, through you to offer to Mrs. Stowe my heartfelt congratulations on the unparalleled success of her matchless book. It has not only rung the death-knell of the terrible curse of slavery around the globe, but is also, at this hour, preaching the gospel to untold myriads, who might otherwise never have heard "the joyful sound."

With kindest regards, &c.,

I am very truly yours,
J. PERKINS.

Dr. Perkins adds in a postscript:

* * * Perhaps it would be proper to obtain a good translation of it (not very easily made from the blind handwriting) and send it to the *Independent*. The testimony for "Uncle Tom" is certainly the highest that could be given. Should it be published, I would suggest as a title "Uncle Tom's Cabin in Russia." Nobody, I presume, will suspect Chevalier KHANIKOFF of being a *naughty abolitionist*.

J. P.

The following is M. Khanikoff's letter, laboriously deciphered, and literally translated:

I am happy to acknowledge the agreeable impression left on my mind by reading the fine romance by Mrs. Harriet Beecher Stowe. The Americans must take great satisfaction in having a fellow-country women of so much force of mind and heart. I have always had great faith in the glorious destinies of the land of Washington, but I had not believed that there was given to the new world the power so deeply to move the hearts of old Europe by developing ideas of humanity which seemed to have been so well analyzed by all our noblest intellects. But Mrs. Stowe has proved the contrary in a manner which admits no reply. Her book, modest as it is, will have more influence on the question of emancipation than all the lofty ardor of those great orators of the Anglo-Saxon race, who on both sides of the Atlantic have so nobly defended the abuse of human flesh, a little darker complexion of which exposes it to the slave driver's whip. England may congratulate herself that this took was not published until after the great work of emancipation had been accomplished among the negroes of her own colonies; for this book has left in English hearts only painful recollections, and a profound complacency at having preceded other nations in the right comprehension of that divine word, which we all accept, either in fact or in name, as the law of our conduct.

In France, where there are no slaves, but where religious ideas are still fluctuating, the success of this work has been no less remarkable. The first of French novelists, George Sand, greets the translation of the work with a hearty welcome. In an article publi-shed in the *feuilleton* of the *Presse* of Dec. 20th, 1852, she declares that Mrs. Stowe is a saint. Yes! a saint—for thrice a saint is the soul which thus loves, blesses and consoles the martyrs! Pure, penetrating and profound is the mind which thus sounds the recesses of human being! Great, generous and vast is the heart which embraces with pity, love and respect an entire race groveling in blood and mire, under the lash of the oppressor, under the curse of the wicked."

Among ourselves, although, thank God! our law of servitude is founded on entirely different principles from that of America, the sensation has been deep and painful. An eloquent and simple-hearted Christian, coming from so pure a heart, could not but move the most stubborn; and the tears which have been shed in our country, over the brilliant pages of this admirable work will, I hope, weigh heavily in the balance in which in very soon, I trust, to be tried the question of the complete abolition of the law of serfdom.

I conclude my long letter—a sorry substitute for the pleasure of conversing with you—with the request that you would procure me an English or American edition, if possible an illustrated one, of "*My Uncle's Tom Cabin.*" Monsieur D— will have the kindness to transmit it to me. * * *

I have the honor to be
Your very humble and obedient servant,
N. KHANIKOFF.

For the Independent.

WHOSE SERVANT ARE YOU?

Yesterday, passing up Broadway, I saw a man covered with two large THEATRE BILLS—one in front, and the other in the rear; surely, thought I, no man can doubt whose servant *he* is, for he is bold enough, not only to be labelled all over with his master's words and works, but to walk with them, in the face of the sun—of the crowd—the more the better. No man will honestly say *he* is a hypocrite.

The day before, and to-day, I remonstrated with professors of religion—officers in churches—rich and influential, and most of them stockholders, and directors in Sabbath-breaking establishments,—doing business for the profit of it on Sundays,—excusing themselves, as they "vote against the practice," they say, but continue to do the work, and wear the livery no less, significant of the master they serve, than are the theatre bills of the master whom the wearer serves. These men, if they deserve not the name of hypocrite, receive, and must retain it, so long as they refuse or neglect to put on and wear, before and behind, wherever they go, to be read and known of all men, THE DECALOGUE,—THE TEN COMMANDMENTS. See Rom., 13: 14; Gal, 3: 26—"Put on Christ." Eph., 4: 24; Col., 3: 9, "Put on the new man." Gal, 5: 16, "Walk in the Spirit," 2 Cor., 3: 23, "Ye are our epistle, written in our hearts, known and read of all men: written not with ink, and not in tables of stone, but in fleshly tables of the heart."

The man who violates the Sabbath, either in his own person, or that of his son or daughter, his man-servant, or maid-servant, or stranger within his gates,—or his cattle, or money, is doing a death-work both to body and soul—just what the devil wants him to do, just what all his servants love to do, and will do, some openly, and others under a pretext. In all his works, in all his members he serves the devil, for he is still the servant of sin. Rom., 6: 13, 16—23.

He who loves Christ, will love his neighbor also, and love worketh no ill to any one. But to make a man work, or even allow it, if it can be prevented, on the Sabbath, opposes natural Law—the Law of being; and so of all violations of the Decalogue. HARMON KINGSBURY.

MOUNT HERMON, STATEN ISLAND, }
June 8, 1853. }

BRITISH INDIA.

After three nights of discussion, leave has been given to bring in an India bill; and the question of "immediate" or deferred legislation is thus settled. It is, however, plain, that henceforward there can be no legislation which will be permitted to close up the discussions on India for long periods. What is called the Double Government, as that of the Board of Directors, and Board of Control, will be continued, with modifications. The Directors will be reduced in number, and a certain portion will not be elected by the proprietors, but nominated by the government, from persons who have been long in India, and in the civil and military service there. By this and other means, the system of patronage will be modified, and openings to the public service be made, both for natives and British, irrespective of the mere patronage of the Directors.

Sir C. Wood, the president of the Board of Control, is no favorite with the House of Commons, and had but a thin audience to listen to his five hours' speech, and his measure will have to stand close and severe examination in detail, from an able body of men within the house, advocating the cause of the natives, led by Mr. Bright, who, day by day, is proving himself to be one of the ablest, and in the opinion of many, the ablest of our public men. And, by the way, let it be noted, that this is not merely on account of his great natural powers and prodigious industry, by which so many subjects are mastered by him, but partly from his training as a "Friend." By this he has been delivered from the bondage of Conventionalities, and especially of conventional morality. The *Right*,—the absolute *Right* is present before him, as the standard of morals, and the rule of action. He has a clear perception of the Higher Law, and owns and presses its claims. Ecclesiasticism as intertwined with English institutions, here holds everywhere, influences all men. JOHN BRIGHT views these with an external eye. He is out of their sphere and influence. He followed Sir C. Wood; and though coming into the house, as I am informed, exhausted from a committee, illuminated Sir C. Wood's expositions by facts and arguments the most conclusive.

The discussions hitherto, in both houses, are very encouraging, particularly when contrasted with the past. The speech of Sir C. Wood, and that of Sir James W. Hogg, the chairman of the Court of Directors, sustain the obvious and natural distinctions made in papers on India inserted in recent numbers of the *Independent*. Contemplate from the Asiatic point of view there is much in India for which Englishmen—or any men—might be thankful. For capricious and tyrannical native rule there is the rule of law; there is, too, the Christian standard of morals presented, however imperfectly applied as a rule of action, seen as it is in "Christian" Europe. law; and the means and appliances for this have There are the labors of Christian benevolence, and the influences of a Christian civilization. Certainly as a whole the design of the government is to administer justice in the courts of been improved, and are improving; but where a false oath can be bought for three half-pences and where, as Dr. Duff, and every missionary and enlightened European testifies,—where even a conscience has to be created, the difficulties of the jurist and magistrate are almost insurmountable. Thus much in mere justice! all the while admitting that, tested by the highest European or American standard, India, under her shining sun, and with her incalculable resources, might yet be described as a region of horror and of the death-shade.

The Double Government is assailed by many Indian Reformers as an anomaly, and as the cause of mischief to India, and they would abolish the Directory. It is strange and anomalous, that the elected representatives of what was once a trading company, but which has ceased to be such, should rule as territorial lords a country having a population of one hundred millions. But after all it is a question, whether this Company with its elected Directory, and open courts and discussion, has not governed at least as well as any secret and really irresponsible government bureau would have done. In point of fact it has become known that the Board of Control, and the higher officials in India, and not the Directors have retarded social ameliorations and great national improvements in India. The Directors have not made the wars which have absorbed the revenues of India, and brought embarrassment into Indian finance. The formation of roads, the building of bridges, the improvement of river navigation,—irrigation, all the great means of national improvement and progress, cannot be effected if prodigious armies have to be maintained and kept in action. While writing this the telegraphic dispatch, in anticipation of the overland mail from India, intimates the advance of the British army on Ava, and thus implies the certain absorption of Indian revenue, if not farther and burthensome annexations of territory. Simply, then, the curse of India is the same as the curse of European nations; (and in a mitigated form that of the American government?) namely, the secret resolves for war,—the uncontrolled and almost irresponsible war-making power. Of this something has been said, and more will be heard upon it in the progress of the discussions.

The closing portion of Sir C. Wood's speech will be read with interest on two accounts; in several words he has indicated the relations which Englishmen have with India. They are visitors, not coloniste. They thus form no part of the people, and this seems necessarily to imply no continuance of British rule, if India advances. The passage is also noticeable as indirectly accepting this fact, and as utterly repudiating the political immorality, which would keep in ignorance a people, in order to maintain that people in subjection. Sir Charles had spoken of education, and of Christian legislation, and of penalties formerly imposed on Hindoos on their conversion to Christianity, and proceeded thus:

"It is well known that the government interferes in no respect with the religion of the people. No person can be more completely convinced than I am that Christianity is true. I believe strongly that a contrary course would merely have the effect of prejudicing the natives against our efforts, and thus of retarding the fulfillment of our hopes. To mention one fact out of many which it may not be uninteresting for the house to know, I may state that by the last mail an account has been received of the baptism of a descendent of Runjeet Singh and other princes of high rank have been received into our faith, and not for ostentation, but privately. I say, that we rightly interfere, not with the propagation of our religion in despite of the prejudices of the people, but, on the other hand, I am bound to express an opinion that we have been perfectly right in insisting that an adoption of Christianity shall not involve any loss to the converts. Much censure has been directed against this Indian legislation which prevented the forfeiture of property by Hindoos on becoming Christians. But I think that was perfectly right; that is equality, and not inequality. It is only a declaration that the professions of any religion within our dominions shall not entail the forfeiture of property. I distinctly condemn a forced system of proselytism. I think that we are taking the proper course: I think we are right to put our trust in a system based upon the free and full discussion of every advantage of education. I hope, and I believe, that that education will tend to the reception of that faith the propagation of which we must leave to Him who in His own good time will bring what is right to bear. But I am anxious, also, to state, though no bill will be introduced on the subject, that I entirely differ from the opinion expressed by the noble lord who was examined by the committee, that an extension of education to the natives is to be avoided, as tending to diminish our hold on that empire. I would not sorry to think that was a sound view. No doubt our empire is an anomalous empire. No Englishmen settle there. *We go, we govern, and we return.* But I don't believe that we shall endanger that empire by educating the natives. I think that our true policy is to create a class of educated and enlightened natives. I believe that such a class would find themselves bound to us by the ties of a common faith, and that thus the hold of England upon India would be rendered the securer and the stronger. But, be that so or not, it is our plain duty to attempt to improve the condition and to elevate the education of the people of India. My deep conviction is, that by so doing we shall strengthen our empire. Yet, even if the reverse is to happen, our path of duty is clear; and, after all, this country will have taken a better and prouder part in the history of the world, if by our means and by our agency a Christian and independent empire is established in India, than if she continued to rule over a people debased by ignorance and degraded by superstition."

This one may have the gratification of believing to be the sincere expression of a greatly advanced public and political morality, and a recognition of the Higher Law, by administrators, rulers, and legislators, whose acts influence the destinies of millions. AGRICOLA.

CURIOUS RHYMES.

What is earth, sexton—
A place to dig graves;
What is earth, rich man—
A place to work slaves;
What is earth, gray beard—
A place to grow old;
What is earth, miser—
A place to dig gold;
What is earth, school-boy—
A place for my play;
What is earth, maiden—
A place to be gay;
What is earth, seamstress—
A place where I weep;
What is earth, sluggard—
A good place to sleep;
What is earth, soldier—
A place for battle;
What is earth, herdsman—
A place to raise cattle;
What is earth, widow—
A place of true sorrow;
What is earth, tradesman—
I'll tell you to-morrow;
What is earth, sick man—
'Tis nothing to me;
What is earth, sailor—
My home is the sea;
What is earth, statesman—
A place to win fame;
What is earth, author—
I'll write there my name;
What is earth, monarch—
For my realm, tis given;
What is earth, christian—
The gateway of heaven!

The Christian Traveler.

BY A CANADIAN MERCHANT.

Having tarried a few days in a beautiful village of the west, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbor, he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket, and read a few minutes. Suddenly, from on deck, was heard the voice of the captain, uttering oaths terrific beyond description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as 'mercy,' 'dying heathen,' 'sinners,' &c. Presently he seemed in an agony of spirit for those swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God, or committed myself to his care.

Early in the morning I was awakened by a loud voice at the door of the companion-way—"Here! whose tracts are these?" followed by other voices in threats and imprecations against tract distributors, bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but a few, as you see; but they are very good, and you may take one if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table—"Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I should like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good will. In a few minutes the cook was on deck and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, "It was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young man, "I think we can put an end to it."

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer; but after a little hesitation, replied, "I might as well attempt to sail against a headwind as to think of such a thing."

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the eldest and most profane of the sailors seated himself on the quarter-deck to smoke his pipe. The young man entered into conversation with him, and drew from him the history of the adventures of his life. From childhood he had followed the ocean. He had been tossed on the billows in many a tempest; had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar; "and will not be outdone, my word for it."

"Well, when a sailor passes his word, he ought to be believed. I know a sailor who resolved that he would stop swearing, and did so."

"Ah!" said the old sailor, "you have anchored me: I'm fast—but I can't do it."

"I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, an opportunity presented itself, he conversed with each sailor singly, on the subject of his soul's salvation, and gained the hearts of all.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible which he said was given him by his early Sabbath-school teacher, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then, looking round upon us, he said,—"He is risen—yes, Jesus lives; let us worship him."

It was a melting scene. Knees that seldom bowed before, now bent at the throne of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sung a hymn. It was a happy place—a *floating bethel*. Instead of confusion and wrath there were peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

The captain, honestly affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended public worship, and had much interesting conversation on various subjects; for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives, and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the Gospel. From all he saw, he gathered laurels to his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port, we ascertained that he was a *mechanic*.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declared that he was resolved to live as he ought, no longer; his wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers on my vessel, Sabbath days and week days, but never before have I been so touchingly reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters, and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the the captain if he were willing to have prayers on board.

"I have no objection," said he, "if the passengers have not; but I shan't attend."

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman, whose head was whitened for the grave, said, "Sir, I should like to converse with you. I profess to be a Deist; I once professed religion, but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and as you proceed, may perhaps ask a few questions; but I cannot debate; I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner."

"I do not deny that men are sinners," said the old man, "but I don't believe in Christ."

"Will you then tell us how sinners can be saved in some other way, and God's law be honored?"

We waited in vain for a reply, when my friend proceeded:—"Not many years since, I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and that there is no way of salvation but through a crucified Redeemer."

As the passengers sat, engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighborhood, while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his works. He was the advocate of temperance as well as religion, and here gained some friends to this cause.

"Sir," said he, at length, "though intoxication occasions an immense amount of misery in our world, I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following story:

"In a populous city of the East, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence toward his fellow-men—sought out the poor and needy, and relieved their wants—sympathized with, and comforted the sick and afflicted—and though he was rich, his unsparing beneficence clothed him in poverty. He deserved the esteem of all; yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious views, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death."

"Where was that?" "When was it?" "Who was it?" was heard from several voices.

"It was in the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross, and for us guilty sinners he died."

Every eye was fixed upon the young man, and a solemn awe rested on every countenance. He opened a Bible which lay upon the table, and read the account of Christ's condemnation and death; the captain nodded to him as a signal for prayer, and we all again fell on our knees, while he wept over the condition of sinners, and, for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten; and he evidently did not forget that there were immortal souls around him, hastening with him to the bar of God. During the day he conversed separately with each individual, except an elderly gentleman who had followed him from seat to seat, and who seemed much uneasiness of mind; the realities of eternity was set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an interview with the aged man.

"Yes, yes," he said, "I have been wishing all day to see you, but you have been talking with others."

He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do."

The young man raised his eyes to heaven, as if imploring the Spirit's influences, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations in proof of the justice of God, in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly that he burst into tears, and exclaimed, Oh, my soul! my soul! How have I sinned against God! I see it—I feel it; yes, I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend, give him your heart?"

"O yes! yes! if I had a thousand hearts he should have all," was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something, in an hour like this, awfully solemn. Heaven was rejoicing, I doubt not, over a returned prodigal. As he stood alone and wept, he reiterated again and again, "Yes, I will serve God; I will, I will." After a time his feelings became more calm, and lifting his eyes toward heaven, with both hands raised, he broke out in singing—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

And then again he wept and said, "Yes, O Jesus! precious Savior!"

The time had come for our young friend to leave us. By his zeal in his Master's service he had drawn our hearts, and each pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, whose unwavering purpose it was to live for God. He felt for dying sinners, and relying on the help of the Holy Spirit for success, labored for the salvation of souls around him. Will not the reader solemnly resolve, in God's strength, that henceforth, whether at home or abroad, he will make the glory of Christ, in the salvation of men, the one object of his life? When Christians shall universally do this, we may expect soon to hear the song of Zion float on every breeze—"Alleluia! The kingdoms of this world are become the kingdoms of our Lord and of his Christ."—*Bible Class Magazine.*

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